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High church episcopacy











# HIGH CHURCH EPISCOPACY;

## ITS ORIGIN,

## CHARACTERISTICS AND FRUITS.

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"THE TRUTH SHALL MAKE YOU FREE."

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BY  
WILLIAM ANNAN.

PITTSBURGH:

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# HIGH CHURCH EPISCOPACY.

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## CHAPTER I.

### INTRODUCTORY.

#### HIGH CHURCH PRETENSIONS, AND CARICATURES OF PRESBYTERIANISM.

THE preparation of this volume was first suggested to the writer by one of the leading pastors of Pittsburgh. Our friend alluded to a volume of discourses by the Rev. Dr. Van Deusen, then Episcopal Rector of St. Peter's church, Pittsburgh, now of Utica, N. Y.\* These discourses contained numerous very offensive statements and assumptions in regard to the Presbyterian and other non-Episcopal denominations, and were regarded as worthy of some notice, particularly as reflecting many of the common misrepresentations of High Churchmen generally, in reference to their ecclesiastical neighbors. As a type or representative of certain extreme positions assumed by a portion of the Protestant Episcopal Church, they seemed to call for some suitable review, and to furnish a proper ground or starting-point for a summary exposure of the unscriptural and semi-Popish tenets of Dr. Van D. and many of his brethren.

After very considerable delay, the reasons of which are of no general interest, the writer now presents to the public the results of his investigations on these topics

\* Dr. Van D. was one of the candidates for a vacant bishop's chair in New York.

He has been encouraged to believe that his book will occupy a position well adapted to popular usefulness, and that it touches on many points not noticed in other books. As a comprehensive manual, it will be accommodating in price and easy of perusal. It meets certain popular objections commonly employed by High Churchmen; and though not a voluminous treatise, it is hoped it will present sufficient argument for all practical purposes for those who will candidly and seriously read it. Among the very kind and cordial expressions of approval from some of our most prominent pastors, to whom the manuscript has been submitted in whole or in part, are such as these: "Your work is well done, and the argument is effective;" "the work exposes the errors and offensive assumptions of the High Church and ritualistic parties in the Episcopal Church;" "the subject is of present public importance, and your treatment of it is, in my opinion, calculated to do good, &c." Again, we are assured "that such a short and easy method of repelling the proselyting raids of High Churchmen, as they are sometimes practised upon our congregations, is needed, and will be serviceable in many parts of the Presbyterian Church."

It need scarcely be said that in this discussion we are not the aggressors. We merely repel the assaults of Dr. Van D. and many other High Churchmen, whose works will be quoted as we proceed. We may, indeed, give the "Rector" the credit for a certain degree of *moderation*, as compared with some others of his co-laborers. Especially we may mention one of his oft-quoted authorities, "The Presbyterian Clergyman Looking for the Church." The author is dead; but his book we will not characterize as it deserves. Let it speak for itself, as it will do, in this and other chapters. Its publishers in New York have given it a sort of official High Church character.

"Christianity in the Republic" is the title of Mr. Van D's volume; and the object of the author is to state "the dangers and the hopes" of this vast commonwealth of nations, including "the best *modes* of sustaining" and extending its great interests. To much that is



said on the first two of these topics, every Christian patriot will yield his cordial concurrence. From "the want of an enlightened and high-toned patriotism," down to "the *luxury and extravagance* in the higher walks of life" and the malign prevalence of "unbelief," we find much to approve in the tone of righteous rebuke assumed by "the Rector," and the same is true when he speaks of "the hopes of the Republic"—crowning the whole with the consolatory fact of "the existence and pervading influence of Christianity throughout all parts of the land," p. 87.

But it is when he comes to examine the positive *remedies* proposed for the great evils enumerated—when Dr. Van Deusen proceeds to investigate certain existing modes of religious influence, especially those which he earnestly repudiates, that we are compelled to record our dissent. Here we think him not very consistent with himself, even in the details of his own favorite "*mode*" of extending Christianity. But when he enumerates the several grounds of his opposition to the *methods* of his ecclesiastical neighbors, our dissent is not unmingled with feelings of amazement and indignation. The reasons of this will appear as we proceed.

It is asserted by the author of these sermons, that "the sanctifying, restraining and elevating influence of the principles of the gospel, is felt among all classes of our people,"\* and that we have "the most incontrovertible and very gratifying evidence of a powerful, *active, LIVING, religious element* in our population." These are candid concessions, especially as he tells us in the same connection, that "*many religious bodies*" (which being interpreted by Dr. Van D. himself, mean *all* denominations except the Episcopal,) *have departed from the pure faith* and rejected many of the profitable institutions of the early church of our Lord and his Apostles." The Episcopal sect is well known to be among the lesser tribes of Israel, embracing comparatively a small proportion of the professing Christians of the country. And when we take into consideration the malignant influences and downward tendencies attributed to "sec-

\* Sermon IV, p. 87.

tarianism," as distinguished by prelatists from the Episcopal CHURCH—when we add, that by the showing of High Churchmen, these *sects* "are no true churches of Christ," but only schismatical associations outside of the pale of the "covenants of mercy"—we may well feel amazement at "the sanctifying, active, living, religious element and influences" which are admitted "to exist among all classes!" A strange phenomenon, indeed, when even Dr. Van D. discovers grapes on thorns and gathers figs of thistles! Among nearly forty millions of our population, the clergy of the Episcopal Church are about three thousand one hundred, the congregations about two thousand seven hundred, and the communicants about two hundred and sixty thousand.\* Thus by the Rector's own showing, some thirty thousand of the ministers of religion in the land, including about eight thousand of the different Presbyterian bodies, belong to the *sects*, schismatical or apostate; and as to the communicants, the various Presbyterian denominations alone report above nine hundred thousand actual members, leaving out of the account the several Methodist, Baptist, and other evangelical bodies, which number their millions. Hence, it must be obvious to every understanding, that what the Rector calls "the sanctifying, active, *living* religious element" in this country, must mainly originate with "the sects," not with the comparative *handful* of Episcopalians. On Dr. Van Deusen's theory of exclusive episcopacy, "the church of Christ and his Apostles" has had but small instrumentality in disseminating so widely this "active, *living*, religious element." And the admitted existence of such an "element," so extensively prevalent in this great community of nations, is a *strange fact*, which of itself discredits, if it does not utterly explode, the High Church theory of exclusive episcopacy.

We are not framing an apology for the existence of the numerous organic divisions in the great Protestant brotherhood, much less arguing their positive advantages. That some negative benefits have accrued from these separate organizations, no one can doubt. They

\* Church Almanac for 1874. These are Episcopal estimates.

at least call forth that activity of mind which is often very useful. The author of the sermons has extravagant views of the "direct evils which spring from the multiplication of religious bodies, to stand oftentimes arrayed against each other, to engage in controversy and strife," &c. But he has also a very plain and easy cure for these divisions. Let all people, he seems to say, come into the Episcopal Church, the true fold of the true shepherd! But to such conditions of peace there are numerous and very obvious objections. We, not to speak for other bodies, are conscientious Presbyterians, and of course would greatly prefer that bishops and rectors, and all other Episcopalians, should forsake their High Church errors and join the Presbyterian Church. They think we ought to become Episcopalians; we think they ought to be Presbyterians; and who shall decide between us? Nothing remains, therefore, but to take the laboring oar of argument. Show us that you are *right*, and we promise to be your zealous disciples. But until you thus satisfy our rational nature, it is utter folly to expatiate so eloquently as you do upon the value of "union." For, no sooner have you proclaimed in our ears, "Come over and join us," than the sincere Presbyterian retorts, "Do *you* forsake your anti-scriptural notions and become of us! Do this, and we shall then form a glorious union!" Thus it is demonstrable that all that remains for either party, is in the fear of God to "search the Scriptures," and inquire what they teach on these topics. "COME NOW AND LET US REASON TOGETHER," is the invitation of the only infallible tribunal in the universe, even God himself, who by his own example teaches us how to correct the errors and restrain the discordant principles and practices of his children.

I am not ignorant of the favorite plea of prelatists in this connection: "We Episcopalians," Dr. Van D. tells us, "are of *the church of Christ*;" all others are "but *sects*." Hence, to expose our diversities with all his zeal and eloquence, he esteems a Christian duty. "The actual working of the sect spirit—the true influence of separations and divisions—how the head is bowed in

shame," &c., &c.\* "Their discontent, suspicion and hostility—their malice, intolerance and persecution—their sectional prejudices, interests and collisions"—are considered fair game. Such are his apostolical methods of pouring oil upon these troubled waters! These, we suppose, are fair specimens of Dr. Van Deussen's version of a certain text. He seems to read as follows: "Let there be strife between us, for we are *not* brethren!" In the midst of his zeal for peace and *union*, he seems to forget that possibly some members of these "sects" may feel provoked to resent this arrogant claim, and retort by an assault upon "the church" and her not too modest defenders! Thus there may possibly be furnished occasion for more "hostile strife," unsettling the minds of men, destroying confidence, removing the landmarks, producing envying and every evil work."† We suppose, however, that Mr. Van D. will very complacently flatter himself that for all this "the church" is guiltless, and he will stand in utter amazement at the recklessness with which these "sectarians" can venture to assail "divine institutions!" He, no doubt, thinks "the sects" are under great obligations to him, the representative of "the true church;" and he will not conceal his wonderment that his "righteous smiting" is not received as a "kindness, nor as an excellent oil which shall not break our heads." Ps. 141: 5.

It is a great mistake, therefore, *to assume* at the outset in these discussions, that the High Church Episcopal theory is true, and all others false! If all the leading Protestant denominations, constituting, as they do, the great brotherhood of the Reformation (except the small minority of High Churchmen), are no branches of the true Vine, but mere "human associations," without a lawful ministry, without the authoritative preaching of the word, administration of the sacraments and other divine institutions—if this were as clear to mankind in general as it appears to be to these High Church brethren, the case would be a plain one. But they well know that many of the most learned, and pious, and useful of their own associates, including some of the

\* Sermon V, p. 73.

† Ibid.

highest dignitaries, regard with utter disgust and contempt these arrogant pretensions, and agree more nearly with the Presbyterian than with the High Church theory. Dr. Van D. may indeed call his church "the communion and fellowship of Christ and his Apostles," without entering which, he tells us, we can have "no divine reconciliation, peace of mind, triumph in death, and bliss in eternity." He may call it, if he choose, "the divine plan which Christ himself instituted and prescribed," and denounce all other forms of church organization "as rival systems of man's device," "human organizations," &c. He may proclaim, "say or sing," at his pleasure, that union with the Episcopal Church is "*essential* in order to gain final admission to the church of the firstborn, which are written in heaven."\* All this is very easy. But if he supposes that such arrogant pretensions as these, based, as they are, upon exceedingly flimsy proof, are the sovereign cure for dissension and controversy and strife—if he imagines that they possess any intrinsic efficacy, logical or otherwise, to allure the members of "the sects" into the Episcopal fold—we beg to differ with him entirely. We, of course, cannot speak for other denominations, but we feel sure that Presbyterians are not to be made converts to his notions by quite such a summary process. Protestants will not readily discover "the odor of sanctity" in assumptions which savor so strongly of downright Popery.

There is one presumption against Dr. Van D.'s exclusive doctrine which, in advance of other argument, may be here mentioned. He is found in very bad company. The Papist unchurches the Episcopal sect, just as High Churchmen do other denominations. What sort of a "synagogue" Popery is, Dr. Van D. tells us: "Rome, paralyzed at the very heart, supporting life only in her local stronghold, when torn from which she will have neither *name nor meaning*—while her worship has become a *gaudy display of heathenish idolatry*."† Romanism, he elsewhere tells us, instead of making "its every land a paradise of saints, imbued with the morality

\* Sermon I, pp. 25, 26.

† Sermon VII, p. 152.

and piety of the gospel," has made France and other kingdoms, when most entirely under its control, "nations of infidels." Yet, Popery claims to be the only true church, just as High Church Episcopacy does! So, also, the Campbellite Baptists—all besides themselves are "the Babylonish sects!" The same claim is set up by Judaism; and even Mormonism ventures to arrogate an exclusive title to divine favor, and calls her system of brutish abominations, "the Church of Saints." Systems, like men, may often be known by the company they keep.\* Dr. Van Deusen agrees with us, that the exclusive pretensions of Popery, Campbellism, Judaism and Mormonism, to be the only "true church," are beneath contempt. We hope to show that *his own* modest claims are not much better entitled to respect.

But had not Dr. Van Deusen a perfect right, in the discharge of his parochial duties, to preach and publish such sentiments as these? In reply, we need only suggest that the simple fact of the printing and *publication* of these discourses, adapted, as they are, to place all non-Episcopalians in the position of "aliens from the commonwealth of Israel and strangers to the covenants of promise," is sufficient to justify the most careful and thorough examination of their logical foundations. Besides, these discourses are submitted to "the indulgence of *the reader*," p. 10 (not to *the Episcopal "reader"*), "who is invited to *the careful consideration* of their truths." "They are avowedly submitted to *all* who take pleasure in being recognized as a *part* of the Republic, and feel honored with the appellation of American citizens." In addition to this, the thirty-six respectable gentlemen who solicited their publication, say their desire was "to give these discourses a more per-

\* We beg pardon for the introduction of Brigham Young and his crew into the argument. But we only copy the example of Rev. F. S. Mines, whose book Dr. Van Deusen repeatedly quotes with approbation. In "enumerating" the schismatical "sects" Mr. Mines includes "the Latter Day Saints," and on a subsequent page adds, "So it has ever been from the Baptists to the Mormons, &c."

manent form, and *the important truths* they set forth a more *extended hearing*." The volume is therefore a legitimate subject of criticism, and the inalienable right of self-defence fully authorizes a fair and candid investigation of its far-reaching and not too modest positions, on the part of those whose cherished views and ecclesiastical relations are thus summarily disposed of. As an "American citizen," and as a Presbyterian, I assert the right to bring this and similar publications to the "law and to the testimony;" for if they speak not according to this rule, it is because "there is no light in them."

To indicate still more clearly the tone and spirit which live and breathe through these assaults of High Churchmen upon Presbyterianism, the following extracts, a few of many of the same sort, from the volume referred to in the foregoing note, may suffice. The book is one of Dr. Van Deusen's favorite authorities, and is published by "The General Protestant Episcopal Sunday School Union of New York." "They (Presbyterians), though they seem to have a sacrament in the Lord's supper, \* \* \* strictly speaking, have no sacrament at all." "Not once in a thousand times do they grant baptism to the dying penitent; not once in a thousand more do they allow the Lord's supper to the dying believer." "Instead of teaching that few find it (the way of life), because few seek it as they should, Presbyterianism teaches that few find it because *God hides it, save from his elect*!" "Presbyterianism is now overtaken in all lands by a deep and mortal decay." "Presbyterianism \* \* \* has in nearly all lands fallen already from its hold on the skies through a Mediator, and is cast upon the earth, covered with the awful leprosy of Rationalism." "The atonement is preached (by Presbyterians) as a naked, stern, *quid pro quo* commercial transaction." "A sudden burst of sorrow, a lightning flash of joy, and *repentance is done*." "She teaches that the satisfaction of Christ was *mere suffering*." "Except for the Episcopal Church, thousands and tens of thousands would have no other home to flee unto from the *apostate sects* but to the bosom of Rome." He means that if he had not joined Episcopacy, he would have been a Papist!

Such are specimens of the *pabulum*, the "heavenly manna," which the "General Protestant Episcopal Sunday School Union" presents to her children for their spiritual nourishment! Yet, "the Prayer Book" contains the Ten Commandments, and along with the others that one which says, "Thou shalt not bear *false witness* against thy neighbor." There is consolation, however, in the assurance of our divine Master: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you FALSELY for my sake. Rejoice and be exceeding glad," &c.

Let these extracts suffice to determine the relative positions of the parties in this discussion, whether as assailants or the assailed. We rejoice to know that there are not a few excellent people in the Episcopal body—some bishops and presbyters—to whose spiritual discernment the foregoing extracts must be quite as nauseous as they are to us. To such "beloved brethren in the Lord," it is far from our desire to say a word which could prove offensive, or in any way wound their feelings of partiality for the church of their choice. If all Episcopalians were such, there would be small occasion of controversy on either side. And whatever comparison of views might occur, there would be no disturbance of friendly church relations—no ebullition of unseemly strife—and no interruption of mutual prayer for either branch of the New Testament Zion.

But under the circumstances already detailed (and many similar provocations will appear as we proceed), it is surely our privilege, not to say our bounden *duty*, to speak for God and his truth. At the same time, toward our Low Church brethren, we cordially reciprocate the following kind and brotherly expressions from an Episcopal source:

"With the Presbyterian branch we have little to do. Not that they are rich, and have need of nothing. But we never remember to have seen but one sermon upon Presbyterianism in our lives. The great majority of Presbyterian ministers, to their honor be it spoken, preach Christ, and him alone. There is less of cant or ranting, or sentimental preaching, in that branch of the Church than elsewhere."



Again: "It matters little from what point we approach Presbyterianism, it is solid granite, whether we regard its doctrine, its discipline, or its worship. The best minds in the church have framed its creed, the wisest of men have learned civil government from its polity, and in these days of ritualistic abominations there is one church where we can go and worship God in simplicity and in truth." "Its glory is its stability and good sense."

Let the reader compare with these sentiments the foregoing monstrous misrepresentations of a rabid High Churchman and his publishers of "The General Protestant Episcopal Sunday School Union of New York."

## CHAPTER II.

## ORIGIN OF THE BOOK OF COMMON PRAYER—A HISTORICAL SKETCH.

As "the Book of Common Prayer" of the Episcopal Church is at once a summary of doctrine and a directory for worship, and next to the Holy Scriptures is held in the highest reverence by Episcopalians, especially of the High Church persuasion, it may be proper to briefly sketch the history of the Reformation in England, during which the Prayer Book received its characteristic features.

When Henry VIII ascended the throne in 1509, England was sunk in the deepest night of Popery. At that period Henry was the devoted and obsequious servant of the Pope. He was even ambitious of the character of a theological polemic; and some years afterwards wrote a work in opposition to Luther, for which the holy Father dubbed him "Defender of the Faith." Of the reasons which led that monarch step by step to break with Rome and reject her authority, it is unnecessary to speak, since all admit that the best and noblest ends are often, in divine Providence, brought about by the most unworthy instruments. Suffice it to say, that having in 1536 come to an open rupture with Rome, the king set up for himself as the ecclesiastical as well as the political head of the nation. Ten years later, Bishop Hooper, afterwards martyred under bloody Mary, wrote as follows: "As far as true religion is concerned, idolatry is no where in greater vigor. Our king (Henry VIII) has destroyed the Pope, but not Popery. \* \* \* \* The impious mass, the most shameful celibacy of the clergy, the invocation of saints, auricular confession, \*

\* \* \* were never before held in greater esteem by the people." The next year (1547) Edward VI began to reign. He was a zealous Protestant, "abolished the mass, threw down the statues and images, gave the cup to the laity, set forth a form of public worship or liturgy, and prohibited all the popish monuments of superstition, except the surplice, kneeling at the Lord's supper," and one or two other things of no great importance.\*

In a little more than six years Edward died, and his sister, "the bloody Mary," succeeded to the throne. She was a most bigoted and furious papist, and of course labored to *undo* all that her father and brother had done for the cause of the Reformation. She had sufficient influence with the Parliament to induce them to repeal, at one stroke, all the statutes which Henry and Edward had passed to establish the reformed religion. Hooper, Cranmer, Rogers, Latimer, Ridley, and many others of the noble reformers, were the victims of her blind superstition, and Popery, in the language of the queen to Bonner, her favorite bishop, let loose its vengeance without restraint, "pursuing its *pious work* without pity or interruption."

In five years, through the goodness of God, this merciless bigot died, and in 1558 Elizabeth assumed the sceptre. "She is not willing," writes Bishop Parkhurst, "to be called *the head* of the Church of England, but she accepts the title of *governor*, which amounts to the same thing." It was during the splendid reign of this great princess for more than forty years, that the Church of England was fully and firmly established in doctrine and worship nearly as at the present day. King Edward's Liturgy was revised in council, and in 1559 established by law, though to satisfy Elizabeth, it was made much less decidedly Protestant. A clause was inserted in the act, empowering the queen to ordain further ceremonies, and without this clause she told Parker she would have withheld her sanction. She soon appointed the Court of High Commission, the object of which was to take cognizance of religion.

She forbid priests and deacons to marry without leave

\* Letter of George Withers, in Zurich Letters, pp. 158-9.

of the bishops and two justices of the peace; and bishops too, without the consent of the archbishops and the High Commissioners. She frowned upon preaching, and established for the Sabbath day, "The Book of Sports." She ordained that family and private prayer should be discouraged, and that all formal prayer should be offered in the churches. Bishop Sandys observes that multitudes did not hear one sermon for seven years. In her chapel she had images and crucifixes and lighted candles, and commanded the clergy to wear full canonical dress. Against some of her appointments, the wisest and best of her clergy bitterly complained. Ridley ordered tables to be substituted for altars in the churches. Hooper refused to wear the sacerdotal vestments. Bishop Jewel declared the priest's raiment to be "a stage dress, a fool's garb, a relique of the Amorites!" When on one occasion the queen's chaplain preached against the sign of the cross, unable to restrain her anger, she shouted to him, "Desist from that ungodly digression, and go on with your text."\*

In view of such facts, it is not surprising to find the pious Coverdale and others, writing to their friends on the continent (under date 1566,) of "fresh troubles." "We are to seek our pattern, they say, not out of the cisterns and puddles of our enemies, but from the fountain of the Scriptures and of the churches of God." "The clergy should be distinguished by their doctrine, not their garments; their conversation, not their dress." "Many of us have cast out these things, and cannot restore them without grievous offence and abominable impiety." "The question we confess is nice and difficult, whether to yield to circumstances, or to depart; to admit the relics of the Amorites, or to desert our post." "The papacy," says Beza, "was never abolished in that country, but rather transferred to the sovereign." "In cases of necessity," says another, "women are allowed to baptize." "Every one is obliged to communicate at the Lord's supper on his knees."

Under such auspices as these the Prayer Book with the Articles and Liturgy, was ordained and received its

\* London Eclectic Review.

essential character. In the brief space of a quarter of a century the *nation* was *converted* from Popery and back again, "not once nor twice!" The hoary monuments and other remembrancers of the old superstition were every where to be seen, in immense cathedrals, dilapidated monasteries, &c. The masses of the people were, of course, at each vibration of the ecclesiastical pendulum, Protestant or Papist, only as "the stage dress" differed in the several acts of the drama. Nor was it to be expected that under such sovereigns as Henry and Elizabeth, the Protestant religion would be aught but a political engine, or the Church of England be more than half reformed, satisfactory to no class of persons except the monarch and the worldly and ambitious portion of the clergy. No wonder that conscientious Protestants were grieved and disgusted with the garb of Popery, the remnants of a dreary superstition, which met the eye on all sides. No wonder that the Prayer Book, especially in the forms of worship, bears numerous traces of this doubtful parentage.

At the commencement of the Reformation in England, Popery, as already stated, had struck deep its deadly roots and diffused far and wide its malignant influence. Avarice, insolence, ignorance, imposture and shameless corruption in morals, were the common characteristics of the priesthood, and blind superstition and abject degradation, those of the laity.

When, therefore, Henry, who had renounced the Pope, was succeeded by his son Edward VI, it became necessary to prepare a form of public worship for common use in the churches to take the place of the Romish breviaries. A committee for this purpose, digested such a volume, collecting the materials from five Latin *missals* or mass books, which had been in use in the same number of Popish bishoprics. "The greater part of the Common Prayer Book," says Bishop Short, "is taken from the Roman ritual." "Almost *the whole* of it was taken from different Roman Catholic services, altered as little as possible from those familiar to the people." Some of the points in which it differs from the Roman Church, Bishop Short tells us, owe their origin to the

Liturgy of Strasburgh, which was framed by Calvin, but had been modified before it was published in England."\* Copies of this book were submitted to Calvin and other continental divines, and at their suggestion it was revised and many grossly Popish things were expunged. Even then, however, adds Bishop Short, "the execution of the work was far from being so complete as its first appearance might lead us to suppose." "Prayers for the dead," "anointing with oil," "the outward sign of the cross," still remained. So that this book forms a connecting link between the missal (or mass book) and the (present) prayer book."† It was afterwards revised by Cranmer and others, and "two learned foreigners," adds Bishop Short, "Bucer and Peter Martyr, then in England, were consulted, and their opinions seem to have influenced the decisions of the bishops. Most of the points objected to by them were subsequently amended." This prayer book differs very little from the one now in use."‡ It was again revised under Elizabeth, who, as Bishop Short concedes, "was not indisposed to approach as near as possible to the Romish communion."§ Such, then, was the origin of "the Book of Common Prayer;" nor need it occasion surprise that under such controlling influences and embarrassments even the godly *Calvinists* who gave it its original shape and form, were obliged to tolerate many things which to their better knowledge and scriptural conscience, were exceedingly offensive. As it is used in this country some alterations have been made, but it will presently appear that it is very far from being a perfect image of Protestantism. It is a curious fact, however, illustrating the unity of the mother church, that a number of her leading divines some years ago published No. 86 of the "Tracts for the Times," in which they speak of "the Prayer Book" as reduced at the Reformation

\* History of the Church of England, p. 198.

† Ibid., p. 539. "Liturgy," from two Greek words, meaning public work or service, *i. e.* the prayers, forms of baptism, ordination, &c., adopted by Episcopalians.

‡ Ibid., p. 542.

§ Ibid., p. 594.

“to a low and decayed state,” “shorn and left bare of much that is valuable,” “in a degraded condition,” “in a state of captivity and servitude,” and “as the language of those who have *fallen away* (from Popery?) from the richer inheritance, the privileges of sons!” Thus “they were preparing men to return to the superstitions of the Roman mass book.”\* The same writers seriously labored to prove “that a person adopting the doctrines of Trent, might, with the single exception of the Pope’s supremacy, conscientiously sign the XXXIX doctrinal articles of the Church of England,”—“that the apparent *differences* between the two churches (of Rome and England) will upon examination *vanish*!”† We will not equal High Churchism in this country with the “perfect stature” of Tractarianism, but it is impossible not to perceive that in this, as in some other cases, “the child is the father of the man.” Yet this is the sort of men who, with the Rector of Pittsburgh, make large boast of “their unbroken *uniformity* of doctrine, discipline and worship,” denounce Presbyterians as “guilty of *change*, a want of *steadfastness* in adhering to those standards of doctrine with which they began,” and even caricature what they call *Puritanism*, “as divided into countless schisms, unable to defend itself from the heresies which it has conjured up, and changing its aspect from year to year!”‡ But the same writer, as before stated, seriously asserts “the actual existence and pervading influence of CHRISTIANITY throughout all parts of this land;” “the sanctifying, restraining and elevating influence of *the principles of the gospel* among ALL CLASSES OF OUR PEOPLE;” yea, he says, “we have incontrovertible and very gratifying evidence of a powerful, *active*, LIVING RELIGIOUS *element* in our population.”§ These, he says, are the “highest and surest hopes of the Republic!” And all this in great part through the influence of “the apostate sects!” These are the genuine and “very gratifying” fruits of the labors of those denominations who have “no au-

\* Charge of the Bishop of London, 1842.

† Charge of the Bishop of Gloucester, 1841.

‡ Mr. Van Deusen, pp. 109, 139, 152.

§ Ibid., p. 87.

thorized ministry," "no valid ordinances," "no covenanted mercies," or as Mr. Van Deusen says, "no divine reconciliation, no peace of mind, no comfort in adversity, no triumph in death, no bliss in eternity, BECAUSE they refuse to enter the (Episcopal) communion and fellowship of Christ and his Apostles!!"\* But let us not censure the Pittsburgh Rector too severely. He treads in the illustrious footsteps of his English predecessors in this modest line of self-laudation. Thus Dr. Hook, Vicar of Leeds, in his sermon before the queen, on the text, "Hear the church," speaks of the (Episcopal) church in America in this wise: "There," quoth the vicar, "you may see *the CHURCH like an oasis in the desert*, blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, *because no religion is established*, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail!" Modest Dr. Hook!

\* Christianity in the Republic, p. 25. "These," he says, "are *essential* divine relations." Episcopacy or perdition!



## CHAPTER III.

DIFFICULTIES IN DOCTRINE—THE XXXIX ARTICLES CALVINISTIC, BUT SUBSCRIBED BY AN ARMINIAN CLERGY.

It is a first principle of the Presbyterian Confession of Faith and of common sense, that truth is in order to goodness, and the great touchstone of truth is its tendency to promote holiness.\* There is an inseparable connection between faith and practice; otherwise it would be of comparatively small consequence either to discover truth or to maintain it. In the light of this plain principle of common sense, we detect a radical defect in the plan of Dr. Van Deusen. He expressly disavows any intention "to examine *the truth* of the doctrines of any religious body," but proposes to confine himself "to the practical working of the *modes or systems* adopted for *the dissemination of morality and religion throughout the nation.*"† But how is it possible, in practice at least, to separate what, we may say it with reverence, "God hath joined together?" How, for example, can you test the practical tendencies of Universalism "to promote morality and religion," without at the same time subjecting to trial the truth of its *doctrines*? And the same is true of Romanism with its "blasphemous fable and dangerous deceit" of the mass, as the 31st Article properly calls it, its purgatory, indulgences, &c., &c.?

But let us bring this matter a little nearer home. How is it possible successfully to investigate the influence of Presbyterianism in promoting "morality and religion in the republic," without taking into view certain doctrinal points, which the Rector is pleased to call

\* Confession, p. 344.

† See p. 9.

“the unpopular tenets of Calvinism,” “individual election and reprobation,” “a limited atonement, &c., &c.”\* Has it not a most direct bearing on this subject of “morality and religion,” that Presbyterians, as High Churchmen affirm, hold doctrinal views which imply “a cruelty that Rome, in the days of her worst tyranny, would have shuddered to inflict?”† Calvinists are said to teach a religion which “through *the whole circle of truth*, with its multiform anathemas, is a vast, gigantic system, frowning and scowling sullenly upon the sons of men,” “and which has kept the earth wet with men’s tears.”‡ Is it nothing that “*Geneva*,” i. e. Calvinism, is accused with “*false doctrine, heresy and schism*, bewildering and blighting the minds of men,” “*the mother of a miserable brood of schisms, horrid and blasphemous opinions that darken and curse the sectarian world.*”§ Now if these statements are true, they surely relate to what Dr. Van Deusen calls “the practical working of *the mode or system* (adopted by Presbyterians) for the dissemination of morality and religion.” Nay, they are the *very essence* of it. Take, for example, such passages of his work as charge Calvinists with “a general giving up of prominent principles,” “doctrines of the Trinity, divinity of our Saviour, the atonement, &c.,” “not taught now as they were by Calvin, Knox and the Westminster Divines.”|| Thus Dr. Van Deusen is convicted of assailing the truth of the Calvinistic *doctrines*—the very thing which he professes to have “carefully avoided.” Thus in the most offensive mode, he denounces our doctrines as *untrue*, yea, so obviously false that we Presbyterians are obliged to modify or *conceal* them! “He *avoids* the examination of the *truth* of our doctrines,”—he merely argues that they are *so obviously false* that Presbyterians are ashamed to avow them!

We need scarcely say that these and similar state-

\* Sermon VI, p. 109.

† Presbyterian Clergyman Looking for the Church, p. 60, one of the Rector’s own authorities.

‡ Ibid., p. 502.

§ Ibid., p. 530.

|| Sermon VI, pp. 109, 110.

ments, are the fruits of ignorance and prejudice. They do not savor of "morality and religion." They are not the weapons of Christian warfare. If we were to allow our argument to pursue a similar course, we would suggest that "the Rector" has only adopted a familiar stroke of policy, which, though sometimes successful, is not ordinarily esteemed to be evidence of a calm confidence in the convictions of those who employ it. High Church Episcopalians are certainly not entitled "to throw the first stone" in a comparison of doctrinal vulnerability, and it is a very supposable case, that "the Rector" was not unwilling to divert attention from the doctrinal weaknesses of High Churchism, by *professedly* ignoring the whole subject. Calvinists feel no such restrictions.

It is proposed to inquire whether the XXXIX Articles of the Episcopal Church, especially as they are expounded and adopted by High Churchmen, constitute a part of "the *best mode* for bringing men under the righteous and blessed dominion of the gospel, even that mode which Christ himself instituted and prescribed."\*

I. The whole practice of subscription to those "Articles," as it prevails in the Episcopal Church, is opposed to "*the dissemination of morality and religion.*" To illustrate this topic so as to be level to every understanding, several particulars require attention. The Articles of the Prayer Book on "Original or Birth Sin," "Free Will," "Justification," and especially that on "Predestination and Election," are pure Calvinism. They meet the entire approval of every enlightened Presbyterian. For example, look at the last mentioned, the 17th :

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they

\* Sermon V, p. 91.

through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, &c."

Taking the words in their plain obvious meaning, here is "the unpopular doctrine of individual election;" no stronger Calvinism is held or taught in the Presbyterian Church,\* and the same is true of the other Articles mentioned above. Now compare these sound evangelical sentiments with the hideous picture of Calvinism we have quoted from Dr. Van Deusen, and "the Clergyman Looking for the Church!" Can it be adapted to promote "morality and religion," for men of such sentiments holding the most sacred of all offices, to subscribe, and promise to teach, high Calvinism of this sort,—a system which they profess to abhor! It was such conduct as this which drew from the distinguished Lord Chatham the sarcastic remark, that the English Episcopal Church is constituted of "Calvinistic articles, a Popish liturgy, and an Arminian clergy."

"The Thirty-nine Articles" were drawn up principally by Archbishop Cranmer, though aided by Ridley and perhaps one or two others. This was A. D. 1551-52, in the reign of Edward VI. But did any one ever suspect Cranmer and Ridley of being Arminians! In 1571 Queen Elizabeth signed the act "calling upon the clergy to subscribe (or give their assent and adherence) to all those articles which concern the confession of *the true Christian faith* and the doctrine of the sacraments." "The whole were subscribed by the upper House of Parliament in May, 1571, and published

\* Dr. Scott, the commentator, an Episcopal Calvinist, says of this 17th Article: "It speaks my sentiments and those of my brethren. I could not \* \* \* so fully, so simply, so unexceptionably express my sentiments as this Article does."—*Reply to Bishop Tomline*. "Perhaps the Apostle's doctrine was never more justly expressed than in the former part of the 17th Article of our church."—Comm. on Rom, 8: 28-31.

under the superintendence of Bishop Jewel; and the ratification with which they now conclude was added.”\* Yet the historian tells us that in 1632 “the opinions of the Arminians had so prevailed *among the high clergy*, that to entertain sentiments in favor of Calvinism was *the greatest bar to preferment*.” When Bishop Morley was asked, “what the Arminians held,” he replied, “they hold the best bishopries and deaneries in England!”† Nor is the case different in modern times. Such Calvinists as the excellent Thomas Scott, the commentator, Newton, and others of the same sort, may, with good conscience, subscribe these Articles. But what shall we say of Bishop Tomline, with his “Refutation of Calvinism”—what of the Pelagian and Arian, John Taylor, of Norwich—what of Whitby, who scoffs at the doctrine of “original sin,” and speaks contemptuously of the covenant with our first parents, as a “forged compact between God and Adam?” This is “morality and religion” with a witness! and unless my information be entirely incorrect, Whitby and Taylor are the representatives of a class, whose numbers are by no means inconsiderable.‡ Their heretical works are still read and admired by not a few of the “bishops, priests and deacons!” and to cap the climax, such men as these are permitted to live and die in their fat offices, with none “to molest or make them afraid!” Nor is the case different in this country. McIlvaine and Johns are the doctrinal antipodes of the Onderdonks and Doane, to say nothing of the *morals* of the two classes.

II. But here arises an important inquiry. By what rule are “the Thirty-nine Articles” to be interpreted? Obviously by the sentiments of their framers, who proposed them to the world as the actual basis of the Church of England, for the purpose of promoting unity

\* For the foregoing facts see Bishop Short’s “History of the Church of England,” pp. 325, 326.

† Ibid., 309.

‡ “It (Whithy’s Discourse on the Five Points) has been recommended by some of the highest dignitaries of our (the Episcopal) church \* \* \* as an able elucidation of the doctrines of Arminianism.”—*Advertisement to the 4th edition of Bishop Short’s History.*

of sentiment, and preventing strife and dissension in the brotherhood. "The legitimate *mode* of interpreting our Articles," says the Bishop of Ripon, "is the *animus imponentis*, by which I mean THE SENSE OF THE FRAMERS;" otherwise "the integrity of subscription appears to be endangered." "The sense of the convocation of 1571," (*i. e.*, under Queen Elizabeth,) adds the Bishop of Exeter, "must have been the sense of Parliament in the same year, when both legislatures for the first time imposed the duty of subscription," "and the civil legislature, we may well believe, intended that they be understood in that sense." "The articles are required to be subscribed," adds the Bishop of Llandaff, "as a safeguard against erroneous and heretical opinions. \*

\* \* To speak of the language of the Articles as being capable of two or more senses, and that the subscriber may therefore take them in *his own sense*, \* \* \* is surely a dishonest course, &c."\* Much more to the same effect might be quoted from the highest authorities of the Church of England. We admit that others of the chief dignitaries teach that "the Articles are neither Calvinistic nor Arminian, and forbid the favorite tenets of either party to be so taught as to contradict *the truth* taught by the other." And the *practice* of that church lends its sanction, as in the case of Hoadley, Taylor and Whitby, to the grossest forms of Pelagian and Arian error! But if those Articles were intended to be "a *safeguard* against erroneous and heretical opinions," they surely cannot admit, without the most glaring absurdity, an Arian, Socinian, Universalist, or Pelagian interpretation! To say, with Archdeacon Paley,† that they are merely "articles of peace," intended to exclude only "all abettors of Popery, Anabaptists and Puritans;" and that every subscriber "should *himself* be well convinced that he is truly and substantially satisfying the intention of the legislature," is a very different thing from "the sense of the framers." But the wide spread prevalence of these discordant views on the sub-

\* For these extracts see Bricknell's Judgment of the Bishops (*i. e.* their charges) from 1837 to 1842; a London work.

† Moral Philosophy, Book III, ch. 22.

ject of the practical working of the system, demonstrates clearly that the Articles are a mere "nose of wax," and that they are made to mean anything which "the subscriber himself," as Paley has it, may prefer! Even that sturdy Arminian, Bishop Short, hints to his brethren most significantly, "that it should be *remembered* that there is an ANTI-CALVINISM, which is as much at variance with the doctrines of the Church of England and with Scripture, as the decrees of the Synod of Dort can be."\* If such be the state of things in the mother church, is it likely to be at all different with the American daughter? And is this in part Van Deusen's "*mode of disseminating morality and religion*?"†

"The Articles were established in this country by the Bishops, Clergy and Laity of the Protestant Episcopal Church, in Convention, 1801." They were designed (in England), says Dr. Hook, "for establishing a *consent touching true religion*," "a consent in opinion." "The meaning of every subscription," he adds, "is to be taken from *the design of the imposer* and from the words of the subscription itself." "The 36th Canon expressly requires the clergy to subscribe willingly, and *ex animo* to acknowledge all and every Article to be agreeable to the word of God." Dr. Hook also quotes a statute of Queen Elizabeth, "requiring every clergyman to give a declaration of *his unfeigned assent to them*."‡ Now what a solemn mockery of "morality and religion" appears in the infinite diversity of doctrinal views among the clergy, from Calvinism down to low Arminianism, in such men as Taylor and Whitby, and Arians such as Clark—to say nothing of infidelity in Colenso and others. Yet they are expected to "subscribe *ex animo* and with *unfeigned assent*." With such a brilliant example in the English mother church, we need hardly ask, "Do morality and religion fare better in this country?"

III. But what were the sentiments of the framers of the Articles? Were Cranmer, Ridley, Jewel, Hooper, Calvinists or Arminians? Was Edward VI, under

\* Hist. Ch. of Eng., p. 390.

† Christianity in the Republic, p. 9.

‡ Hook's Church Dictionary, re-published in this country, with additions to suit the Prot. Episcopal Church. See Articles, &c.

whose authority the Articles were published, likely to give his royal sanction to Arminianism? It is a notorious fact that the distinguished Reformers of the English Church held much correspondence of a most friendly sort, with Calvin, Bucer, Peter Martyr, Bullinger, and many others of the prominent non-Episcopal divines of the continent. Even the early Puritans, who were most rigid Calvinists, had no controversy with the English Church on doctrinal points—their opposition being mainly to her form of government and modes of worship. In 1549 King Edward wrote to the Senate of Zurich in Switzerland, as follows: "There is a mutual agreement between us concerning the Christian religion and true godliness." We need scarcely say that the Zurich body were Calvinists. In "the Short Catechism," "containing the sum of Christian learning," and required to be taught in all the schools, known as "the Catechism of Edward VI," the following statement is made of the great doctrine of justification: "The first, principal and most perfect *cause* of our justification and salvation, is the goodness and love of God, whereby *he chose us for his before he made the world.*" Is that an Arminian sentiment? Is that the language of a Whitby or a Taylor? Again, "All that is good in us or done by us, springeth from \* \* \* *the love, choice and unchangeable purpose of God.* He is the cause, the rest but the fruits."

We have seen that Queen Elizabeth, in 1571, signed "the first act *requiring* subscription to the Articles by all the clergy." To manifest her desire to cultivate the most friendly relations with the Protestant and Calvinistic, though non-Episcopal churches of the continent, she wrote in 1590 a very friendly letter to the Swiss Cantons.\* Under her reign "Calvin's Institutes" was the text book of theology at Oxford; and in 1595, Barret, a fellow of Cambridge University, was compelled to make a *public recantation* of a sermon he had preached against predestination and the perseverance of the saints. Thus much for the sovereign and the univer-

\* For this and other documents, see "the Zurich Letters," published in 1842, by the Parker Society of England.



sities. Now let us inquire into the views of the men whom they employed in the construction of the Articles.

In 1552 Archbishop Cranmer wrote to Bullinger, a strong Calvinist, inviting him, Calvin, and others of like mind, to "a synod of the most learned and excellent men to be convoked in England"—for what purpose? "That provision might be made for *the purity of ecclesiastical doctrine*, and especially for agreement upon the sacramentarian controversy," "and whereby taking counsel together," he adds, "they might handle all *the heads of ecclesiastical doctrine*, and hand down to posterity some work," &c., "thus setting forth the doctrine of godliness." Yet these were the men who held "horrid and hideous opinions," "false doctrine," "heresy, &c." What a pity Messrs. Mines, Van Deusen and other High Churchmen, were born a few centuries too late.

In 1562, Bishop Jewel writes to that most thorough Calvinist, Peter Martyr: "Now that the full light of the gospel has shone forth, *the very vestiges of error* must, as far as possible, be removed. \* \* \* \* As to *matters of doctrine*, \* \* \* \* we do not differ from *your doctrine* by a nail's breadth." All know that Peter Martyr was an extreme Calvinist, probably a supralapsarian. To the same Jewel says: "The queen (Elizabeth) regards you most highly. She made so much of your letter that she read it over with the greatest eagerness a second and a third time." "She thinks most honorably of you and is desirous of inviting you to England." Yet this was the man who taught "horrid and blasphemous opinions." To Bullinger, who was the chief author of "the Helvetic Confession of Faith," to which Strype says "our (the English) church did then *heartily consent*,"\*—Bishop Hooper (1551) says, "Your writings are *exceedingly delightful* to me, and to all who have the true worship of God at heart."† And the next year, Bartholomew Traheron, an eminent London minister, writes to Bullinger, "respecting the predestination and providence of God, \* \* \* \* the

\* Annals, I, II, 223.

† Which being interpreted by High Churchmen, means—"exceedingly delightful" to all who love "horrid and blasphemous opinions, heresy, &c."

greater number among us, of whom I am myself one, embrace *the opinion of John Calvin*, as being perspicuous and most agreeable to holy scripture." \* \* \* \* \*

"He has thrown much light upon the subject; \* \* \* we have never before seen anything more learned or more plain." And this is said of a man who held doctrines which were "the mother of a miserable brood of schisms," and "kept the earth wet with men's tears."

But we have still stronger testimony, if that were possible. Fifteen years after the act of Elizabeth requiring subscription to the Thirty-nine Articles, there was published by the Rev. Thomas Rogers, chaplain to Archbishop Bancroft (then Bishop of London), and dedicated to him, "An Exposition of the XXXIX Articles." On the 17th, copied on a previous page, he lays down the following propositions regarding the doctrine of election:

1. There is a predestination of men to life eternal.
2. Redemption hath been from everlasting.
3. They which are predestinated to salvation, *cannot* perish.
4. Not all men, but certain are predestinated to be saved.
5. In Christ Jesus, of the mere will and purpose of God, some men are elected and not others, to salvation.
6. The predestinated are called by the word and Spirit.
7. They are justified by faith (not by the merit of works), sanctified by the Holy Spirit, and shall be glorified in the life to come.
8. The consideration of predestination is to the godly full of sweet, pleasant and unspeakable comfort.\*

How sad to think that Archbishop Bancroft had no such enlightened advisers as Van Deusen, F. S. Mines and others!

Can any one doubt, taking into view the circumstances of the time, place, and ecclesiastical relations of the author and patron of these sentiments, what was the

\* "Full of sweet, pleasant and unspeakable comfort," i. e., "frowning and scowling upon the sons of men;" "wetting the earth with tears."

prevailing theology of the church of which they were such distinguished members and ministers? This publication was in 1586, and nine years subsequently appeared the "Lambeth Articles," whose author was Archbishop Whitgift, the great persecutor of the Puritans. Like the work of Rogers, they are so stern in their orthodoxy that few Calvinists of the present day would adopt them in every jot and tittle. Yet they were signed by the Archbishop of York, and Fletcher, Bishop of London, and when completed, "the Lambeth Articles" were sent by Archbishop Whitgift to Cambridge, and "the students were enjoined strictly to conform to them, there having been previously vented some contrary doctrines which had given cause of alarm to the ecclesiastical authorities."\*

Much more to the same effect might be added, but these testimonies are surely sufficient to prove the harmony of "the framers" of the English "Articles," with the leading Calvinistic Reformers of the continent. And that the other continental divines were at that date unanimously in agreement with the sentiments of Calvin, is conceded by Milner, the historian of the church. "In the origin of the terms 'Helvetic and Calvinistic denomination,' " he says, "as distinguished from the Lutheran, there really existed *no material difference* of sentiment," \* \* \* \* "so far as the recovery of the lost image of God in this world and eternal salvation in the next, &c."† He then states one *difference*, viz., "the dispute concerning the manner in which the body and blood of Christ are present in the eucharist, which at length terminated in the fatal division of those sincere friends of Reformation." This was the fatal topic of discord, but in the great leading doctrines, the Confession of Switzerland or Helvetia, including Geneva, was entirely acceptable to the early Lutherans. Such is the testimony of a learned Episcopal divine. It would be easy to quote largely from the

\* Those who have not access to these Articles in Bishop Short's History, nor in Goode on Baptism, may see them in Buck's Theological Dictionary, Art. "Lambeth Articles."

† Milner was Dean of Carlisle, and President of Queen's College, Cambridge.

writings of Luther to prove that in all the great distinctive "doctrines of grace" he in all important points agreed with the illustrious Reformer of Geneva.\*

Besides this conclusive evidence, we invite attention to a discussion of the same subject, by a learned and distinguished author, an Episcopal clergyman of London, the Rev. William Goode.† In chapter 3 of his valuable work on "Baptism," he institutes the inquiry: "To what school of theology did our Reformers and early divines belong?" "I believe it to be undeniable," he says, "that their doctrine was in the most important points CALVINISTIC." This statement he abundantly proves by an elaborate induction of particulars. Commencing with Cranmer (the author of the "Articles"), in the reign of Henry VIII, he piles fact upon fact and quotation upon quotation, through near a hundred pages, proving beyond the shadow of a doubt that Ridley, Jewel, Parker, Latimer, Philpot, Grindal, Horn, Parkhurst, Whitgift, Bancroft, in a word, all the leading divines who established the Reformation in England, held and taught "the most thoroughly Calvinistic views of doctrine on all the prominent points," such as predestination, election, final perseverance, &c.

The following extracts are from *the examination* by the Papists, of Philpot the martyr, under Queen Mary, "Bloody Mary:" "Which of you," says Philpot, "is able to answer Calvin's Institutions?" "In the matter of predestination, he is of none other opinion than all the doctors of the church be, agreeing to the Scriptures." "I allow the church of Geneva and the doctrine of the same—it is *una, catholica et apostolica*, and doth follow the doctrine the apostles did preach; and the doctrine taught in King Edward's day, was also according to the same."

\* Bishop Grindal writes to a friend on the continent (1562): "It is astonishing that they are raising such a commotion about predestination! They should, at least, consult their own Luther on 'the Bondage of the Will.' For what else do Bucer, Calvin and Martyr teach, that Luther has not maintained in that treatise?"

† See also Rev. Augustus Toplady's Works, pp. 124-158.

Hear next Thomas Beacon, chaplain to Archbishop Cranmer, and appointed by him one of the six preachers at Canterbury. Among many testimonies in his "Commonplaces of the Holy Scriptures," published in 1562, are these: "That God's election is certain and unchangeable." "That God's election is free and undeserved." "That God's elect cannot perish."

So in "the Short Catechism of Edward VI," set forth by royal authority and subscribed (1553) by both Ridley and Cranmer: "As many as are in this faith steadfast, were forechosen, predestinate and appointed to everlasting life, before the world was made."

Next hear Archbishop Grindal, Parker's successor in the See of Canterbury. Writing to Bullinger (1566), in speaking of the Helvetic Confession, including Geneva itself, he says: "The pure doctrine of the gospel remained (in England) in all its integrity and freedom, in which, even to this day, we most *fully agree with your churches and with the confession you have lately set forth.*" Oh! for the wisdom of High Churchism to correct such horrid sentiments!

To the same, Horn, Bishop of Winchester, writes, 1563: "We have throughout England the same *ecclesiastical doctrine as yourselves.*" And to the same Bullinger, author of the Helvetic Confession, Parkhurst, Bishop of Norwich, writes, 1574: "That Confession of true religion which you published in 1566, is now read in English, and *in the hands of every one.*"

Speaking of the Puritans in Elizabeth's reign (1573), Pilkington, Bishop of Durham, says: "*The doctrine alone they leave untouched;*" and Bridges, Dean of Salisbury, afterwards Bishop of Oxford, says: "The controversies betwixt us and our brethren (the Puritans), are matters, or rather (as they call them), but manners of the church's regiment," *i. e.*, of church government, not doctrine.

Hear also Whitgift, the author of the "Lambeth Articles:" "There are two kinds of government in the church; the one invisible, the other visible; the one spiritual, the other external. The invisible and spiritual government is when God, by his Spirit, gifts and

ministry of the word, doth govern, it, by ruling in the hearts and consciences of men and directing them in all things necessary to everlasting life. This kind of government indeed, is *necessary to salvation*, and it is IN THE CHURCH OF THE ELECT ONLY."

Many pages of similar passages might be copied from Mr. Goode's work—but we must forbear. The conclusion to which this eminent Episcopal clergyman arrives is this: "*The prevalent opinion was in favor of what is now called the Calvinistic view, \* \* \* \* which our early divines would have called the scriptural doctrine.*"

"I ought not to forget," he adds, "to direct the attention of the reader to the fact that four representatives of our (the established) church were sent by public authority to the Synod of Dort in 1619, and gave their *unanimous testimony* as such representatives, in favor of the system of doctrine there agreed to." Bishop Carleton, one of these representatives, is then quoted, affirming it to have been "*the open confession* both of the bishops and Puritans (of England) that both parts embraced a *mutual consent* in doctrine; *the only difference was in matter of conformity.*"

Well might the learned historian Mosheim say, that "after the death of Henry VIII, the universities, schools and churches became the oracles of Calvinism. \* \* \* Hence, in the reign of Edward VI, when it was proposed to give a *fixed and stable* form to the doctrine and discipline of the church, GENEVA was acknowledged as a *sister church*, and the theological system of CALVIN was adopted and rendered the public ruling faith in England."\* Hume bears the same testimony.† "Calvinism," says Mr. Goode, "was the universally received doctrine of our (the established) church in Elizabeth's days." "Horrid and blasphemous opinions."

"From the establishment," adds Mr. Goode, "of the present formularies of our church (the XXXIX Articles and the Prayer Book) down to 1595, the doctrine now called Calvinism, on the points of election, predes-

\* Hist. Cent. XVI.

† Vol. VI, p. 271.

tion and final perseverance, was the almost *universal doctrine of our divines*, and consequently is most in accordance with those formularies—unless the men who established them voluntarily made them such as they could *not themselves conscientiously subscribe!*" "Is it credible, is it reasonable to suppose \* \* \* that they established such as they could not themselves honestly subscribe, or even such as did not favor their views. The question so completely answers itself that it is almost absurd to propose it."

We have room for only one other source of evidence. Mr. Goode's admirable book is directed against the Puseyite or tractarian notion, viz., as he states it, "that *spiritual regeneration* is always, *ex opere operato*, conferred upon infants in their baptism. "The *contrast*," he says, "between such a doctrine (universal and unconditional regeneration in infant baptism,) and the theological system of our early divines, reduces it to an absurdity." Those eminent men of God were Calvinists—and of course held no such Papistical dogma.

But to place this reasoning beyond all suspicion of doubt, Mr. Goode quotes the testimony of the leading tractarian periodical, the *British Critic*.<sup>\*</sup> "Cranmer and his associates," the *Critic* tells us, \* \* \* "were obliged to bow to the master mind of Calvin." "But for the death of Edward VI, compliance with the foreigners (Bucer, Peter Martyr and others) would, so far as we can judge, have *swamped* the English Church in one general alliance with Calvinism." "The whole church, from one end to the other, was flooded with *the peculiar doctrines of Calvinism*, absolute election, reprobation, and the rest of the five points. They gained possession of both universities." \* \* \* "Oxford was the very focus of Geneva influence, and its doctors and professors were Calvinistic preachers, its colleges and halls were seminaries of Calvinism." \* \* \* "ALL THE WORLD WERE CALVINISTS, and there was no one else to whom Elizabeth could give the places."

\* For October, 1842.

Again, says the Critic: "Laud found Oxford a seminary of Calvinism." "The Laudian school (*i. e.*, the Arminian and High Church school,) was clearly a NEW DEVELOPMENT of the church in his day; he and his party were innovators." "The full development of Calvinism was stopped indeed, but its peculiar doctrines remained the theology of the church until *Laud upset them.*" "Ours," adds this Puseyite Critic, "was in spirit A CALVINISTIC REFORMATION; and a noble episcopate (that of Laud) afterwards reclaimed us."

"This witness," remarks Mr. Goode, "is true." "It is the confession of an adversary, that in matters of doctrine the original 'church principles' (the 39 Articles, too,) of our Reformed Church were those which are now railed at under the names of Puritanism and Calvinism." Such, by the confession of an extreme High Church periodical, were the men who drew up and subscribed the XXXIX Articles, and composed and authorized the Prayer Book. Even Queen Elizabeth, whose love for forms and pomp and show in religion was notorious, was entirely cordial in the adoption of "the Lambeth Articles," drawn up in 1595 by the Archbishop of Canterbury, assisted by Fletcher, Bishop of Bristol, Vaughan of Bangor, Tyndal of Ely, and some others. These Lambeth Articles are quite as strong Calvinism, especially in the doctrines of predestination and election, as anything in the Presbyterian Confession of Faith; though teaching more at large the same system as the 17th Article of the Prayer Book before quoted.

Nor should it be forgotten that, in this country, the 39 Articles of the Prayer Book were "*established* by the bishops, the clergy and laity of the Protestant Episcopal Church in convention, 1801." Also, that every priest is required, at his ordination, "to promise to minister THE DOCTRINE and sacraments \* \* \* as this church hath received the same, \* \* \* and to teach the people with all diligence to keep and observe the same." Yet such "priests" as Van Deusen and Mines are found stigmatizing, in the most offensive terms, the very doctrines taught in their own Prayer Book!

To all this multiplied evidence of the original Cal-



vinism of the Church of England, we add that of the prince of modern historians. Of that church says Macaulay: "The doctrinal confessions and discourses, composed by Protestants, set forth principles of theology in which Calvin or Knox would have found *scarcely a word to disapprove.*" "A controversialist who puts an Arminian sense on her Articles, will be pronounced by candid men to be as unreasonable as he who denies that the doctrine of baptismal regeneration can be discovered in the liturgy."

Again: "The doctrines held by the chiefs of the English hierarchy touching original sin, faith, grace, predestination and election, were those which are popularly called Calvinistic. Towards the close of Elizabeth's reign, her favorite prelate, Archbishop Whitgift, drew up, in concert with other theologians, the celebrated instrument known as 'the Lambeth Articles,' in which the most startling of the Calvinistic doctrines are affirmed with a distinctness which would shock many in our age, who are reputed Calvinists."

And who was the man, and what his character, who, in the next century, according to the "British Critic," *reformed*, or attempted to reform, the English Church back to Arminianism and Popery? Of Archbishop Laud Macaulay draws the following portrait: "Of all the prelates of the Anglican Church, Laud had departed farthest from the principles of the Reformation, and had *drawn nearest to Rome.* His theology was even more remote than even that of the Dutch Arminians from the theology of the Calvinists. His passion for ceremonies, his reverence for holidays, for vigils and sacred places, &c., made him an object of aversion to the Puritans." "His understanding was narrow. \* \* He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error common with superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal. Under his direction, every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was broken up. Even the devotions of private families

could not escape the vigilance of his spies. Such fear did his rigor inspire, that the deadly hatred of the Anglican Church, which festered in innumerable bosoms, was generally disguised under an outward show of conformity."

The success of this bad man, in giving the English Church an Arminian, High Church and Popish character, was very great. "It was such," Mr. Goode acknowledges, "as completely to overwhelm for the time the influence of the school of the Reformers (of the previous century), and turn the current of theology into a very different channel." The recent outgrowth of Puseyism in the Establishment and in this country, and the spread of Popery in Episcopal ranks, are legitimate fruits of Laudism. Yet he is sometimes called "the blessed martyr."

We are thus forced to the conclusion that Calvinism, which such clergymen as Van Deuser, Mines and others style "that false doctrine, heresy and schism,"\* "the mother of a miserable brood of schisms," was the very doctrine of "the Church of England" at the period of her reformation from Popery—was the cherished doctrine of her Protestant sovereigns, and of those great men, archbishops, bishops and priests, who were appointed to settle her doctrinal foundations, and present her to the acceptance and admiration of the whole world. There stand the recorded monuments of their wisdom, piety and orthodoxy, in "the XXXIX Articles" of the Prayer Book, both of the English and American church. And must it not be a sad evidence of the *low tone* of "morals and religion" in the body, when gross and avowed Arminians, decided Pelagians, and even notorious Socinians and Arians, subscribe to those Articles without hesitation, and are permitted to enjoy quietly, through a long life, the reward of such perfidy. In the days of Cranmer, such sentiments, if openly avowed by their authors, would in all probability have led them to the stake.

It is as "a safeguard against (such) erroneous and heret-

\* See "The Presbyterian Clergyman Looking, &c.," p. 60.

ical opinions," says the Bishop of Llandaff, that "the Articles" are required to be subscribed; and "the legitimate mode of *interpreting* them," adds the Bishop of Ripon, \* \* \* "is THE SENSE OF THE FRAMERS." The sense of the Convocation of 1571" (when Elizabeth, by law, required subscription), "must have been *the sense* of both (the civil and ecclesiastical) legislatures," adds the Bishop of Exeter. To say that men are authorized to construe those articles in a Romish, Socinian, Arian or Arminian sense, and subscribe them as bearing such a sense, is a most criminal trifling with the obligations of truth and honesty. Yet such are "the morality and religion" of "High Churchism!" How much more unity of sentiment there is in this country than in the mother church, deplorable and humiliating facts too plainly testify. (See, for example, the books of Van Deusen and Mines.)

As a legitimate fruit of this lax morality, such "apostolic" priests of the English Church as Pusey, Newman and Froude published the Tracts for the Times and other works denouncing the Reformation from Popery as "a *desperate remedy* for the diseases of the church, and a *fearful judgment* upon her"—alleging that "certain liturgies are of apostolic origin," \* \* and "the *canon of the mass* ("that blasphemous fable and dangerous deceit," Art. 31,) is found in one of these liturgies, called "the Liturgy of St. Peter." They declare that "the doctrine of justification by faith," (as held by Luther, Calvin, Cranmer and others,) is "monstrous, immoral, heretical and anti-christian"—"a heresy, than which none other is so subtle and extensively poisonous," &c. These are specimens of the teaching of men who have "professed to subscribe the Thirty-nine Articles, willingly and *ex animo*," and "when licensed to any charge declare their unfeigned assent to those Articles."\* Several of these writers afterwards became Papists, but while publishing such sentiments they continued quietly to eat the bread of the Established Church. But we are told "the Church of England wrote articles, not in her

\* See Bricknell's "Judgment of the Bishops," for the foregoing extracts from the Puseyites.

creed, but in another place, *simply to explain* what she had done.”\* But why, then, did Elizabeth and her bishops enforce subscription by positive law? And what is the meaning of the extracts from the charges of bishops and high dignitaries quoted above? Does not Dr. Hook know what he is talking about?† A man who is “looking for the church” ought to have better eye-sight, or he will prove a “blind leader of the blind.”

In England, under all the restraints of subscription, the church has become a sort of Noah’s ark, only not for safety. She is infested with divers sorts of heretical opinions, some of them directly subversive of the very foundations of the true faith as taught by Cranmer, Ridley, Hooper, Grindal, “the framers of the articles,” and embodied therein. And in this country, where it would appear there is only an indirect verbal subscription to the Articles at ordination, who can compute the probable laxity of sentiment, the wide-spread desolations of dangerous error?

“Still I sighed for unity.” “I panted for a unity.”‡ Yes, and after long “looking,” he *found it* in such a church as this of the Episcopal order! “A unity” which, as Macaulay has well said, “consists of a bundle of *religious systems* without number—the religious system of Bishop Tomline and that of John Newton, and all the religious systems that lie between them. Is it not mere mockery,” he adds, “to attach so much importance to unity in form and name where there is so little in substance—to shudder at the thought of *two churches* in alliance with one state, and to endure with patience the spectacle of *a hundred sects battling within one church!*”|| Well may he add that “whether Calvin or Arminius be right (Cranmer or Laud, or Clark the Arian, or Colenso

\* Looking for the Church, p. 273.

† Dr. Hook gives the act of subscription to the Thirty-nine Articles “by all persons who are to be ordained,” as follows: “I do willingly and from my heart subscribe to the Thirty-nine Articles of religion of the Church of England and Ireland,” &c. See his Church Dictionary, Art. *Orders*. This looks like “writing the articles as her creed.”

‡ Clergyman Looking, &c., p. 267.

|| Review of Gladstone, Edinburgh Review.

be right), one set or other of their followers teach a great deal of false doctrine." And the same conclusion follows if we substitute such names of the American Episcopacy as McIlvaine, Johns and others in opposition to Onderdonk, Doane and their "apostolic successors." \*

A curious illustration of the whole argument appears in one of the journals, as follows: "An argument for the 'Abolition of the Thirty-nine Articles,' has been printed by an English Ritualist. The writer shows that their authors were Calvinists; and the fact that Churchmen are agreed in repudiating Calvinism, makes their presence in the Prayer Book a scandal and a reason for getting rid of them."

\* Toplady, as before quoted, describes Episcopal "unity," and as an Episcopal minister he knew what he said: "We pray, we subscribe, we assent one way; we believe, we preach, we write another." "We tag the performance with fragments bequeathed to us by Pelagius and Arminius, not to say by *Arius, Socinus and by others still worse than they.*" "Is there a single heresy that ever annoyed the Christian world which has not its partisans among those who profess conformity to the Church of England?" (Wks. p. 275.) This is the sort of "unity" for which Rev. F. S. Mines sighed and panted, and after long "looking," he found it!

## CHAPTER IV.

DOCTRINAL DIFFICULTIES—JUSTIFICATION BY FAITH—  
ORIGINAL SIN—HOW SUBSCRIBED BY AN ARMINIAN  
CLERGY.

WE are investigating the "difficulties" of the Calvinistic Articles of the Prayer Book, especially as subscribed by "an Arminian clergy." The Pittsburgh "Rector" warns the people against "individual election and reprobation," as of "the unpopular tenets of Calvinism," and "not adapted to disseminate religion throughout the land." But if language has any precise and definite meaning, his own system embodies these very objectionable doctrines. This was unquestionably the view of the early "framers of the Articles," and of those who gave his church its form. If "the predestined to salvation cannot perish, but shall be glorified," &c., as the Rev. Thomas Rogers, chaplain to Archbishop Bancroft,\* in common with the leading clergy of that and previous periods, interpret the 17th Article, this is high Calvinism. "The language," remarks the judicious Calvinist and Episcopalian, Dr. Scott, "is *special and personal*." "The calling described in the 17th Article" (\* \*) is inseparably connected with being *justified and glorified*; for in other senses of the word, 'many are called, but few chosen.' " And if Christ, the final judge, knows with infallible certainty the *precise individuals*, by name and by number, who "shall be glorified"—knows, too, with unerring prescience, his own judicial act by which they will be adjudged to eternal life—this is "individual

\* The Archbishop enjoined "that a copy of Rogers' 'Exposition of the Articles' should be bought for every parish in the province of Canterbury."

election;" and in the divine foreknowledge there is equal certainty as to the individual *names and numbers* of the non-elected, and of the final act of the judge—"Depart from me; I never knew you." Yet Christ says, "I *know* my sheep—they shall never perish."

We now turn to another of these forms of Calvinistic truth.

The doctrine of JUSTIFICATION by faith in the exclusive merits of Christ, is well stated in the XIth Article of the Prayer Book: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Of this article, and others relating to the same topic, "Cranmer was the sole compiler;" "nor were there any material changes made under Elizabeth."\* From that period (1551) till the close of her reign in 1603, we have demonstrated, what its enemies themselves affirm, the decided Calvinism of all the leading men of the Anglican Church. It follows, therefore, that this Article, having been composed by Calvinists, and required to be subscribed by Calvinists acting by authority of law, must have been meant to be taken in a Calvinistic sense.

To render the meaning still more evident, the 13th Article is "of works done before justification"—which denies them all efficacy "to make men *meet to receive grace*, or deserve grace of congruity," because "they are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, and have the nature of sin." The 12th Article, in like manner, speaks of "works which are the fruits of faith and follow after justification," but which "cannot put away our sins," though "they spring out necessarily of a true and lively faith;" and "by them a lively faith may be as evidently known as a tree by its fruit." Modern Calvinists and Presbyterians find scarcely anything objectionable in these excellent statements of divine truth.

Very different, however, is the doctrine of Popery and

\* Bishop McIlvaine.

High Churchism. The 32d Canon of the Council of Trent pronounces "accursed" the man who shall say that a person justified by good works which are done by him through the grace of God and the merit of Christ, does not *truly deserve* increase of grace, eternal life," &c. And further, Romanists teach that "such good works *are necessary*—*ad expianda peccata*—to expiate our sins, appease God, and obtain eternal life." Thus justification, *i. e.*, the pardon of the sinner and his acceptance as righteous before God, in the Romish scheme, is partly through the merits and righteousness of Christ, and partly by his own *deserts*!

I cheerfully concede that High Churchism, even in its later development into Puseyism, has not sunk quite so low as this, except in a few instances. Yet no enlightened Christian can read such works as Bishop Tomline's "Refutation of Calvinism," without perceiving that he stands upon the same common ground with Romanism—that he has no clear views of the exact scriptural sense of "justification by faith without the merit of works," and that he constantly confounds it with sanctification. Thus "the works which he (Paul) rejects from *any share* in justification, are the *ceremonial* works of the law." Of James, it is added, "He means not ceremonial, but *moral* works; \* \* and even to these he (the Apostle James) does not attribute THE WHOLE of justification."\*

In these and many similar statements in Tomline's "Refutation of Calvinism," we have the *seed* of the system which Newman and Pusey have nurtured into full growth. The contrast between the doctrine of the "Articles" and that of High Church theology, is well stated by Bishop McIlvaine: "That on which *we* rely for all hope of present mercy and final acceptance, is *exclusively* the righteousness (active and passive obedience) of Christ. To *them* (the Puseyites) justification consists in being made personally holy. To *us*, it consists in being 'accounted righteous' (Art. XI), through the obedience and death of our Redeemer. *They* (the Puseyites)

\* Refutation of Calvinism, p. 120.



satisfy the law (in *part* at least) by their own obedience; *we* have no hope of its fulfilment and satisfaction on our behalf, but as it received its full demand in the obedience of our divine Surety. *They* look to it (the merit or righteousness of Christ) not for direct acceptance with God, but *for the power* of divine grace to enable *them* so to work and walk, that *in themselves* they shall be acceptable." It is well added, "that as to the matter and essence of the medicine whereby Christ cureth our disease, we are as wide apart as two opposite descriptions of remedy can make us."\* According to High Church or Popish Arminianism, our justification depends on the performance on our part of certain meritorious conditions. The Scriptures teach that all conditions of justification, properly so called, are performed by Christ. "Who shall lay anything to the charge of God's elect? Is it God that justifieth? Who is he that condemneth? Is it Christ that died—yea, rather, who is risen again, \* \* who ever maketh intercession for us?" Rom. 8 : 33, 34.

As this subject has always been regarded by true Protestants as of the very essence of Christianity—"the doctrine of a standing or a falling church," as Luther expressed it—it deserves a careful consideration. "The works (says Tomline and other High Church men) which Paul rejects from *any share* in justification, are *ceremonial*, not moral works"—"even to these last, the apostle attributes not *the whole* of justification." Thus, as stated by the distinguished Episcopalian, George Stanly Faber, "man is justified before God (in the High Church Arminian sense), not by the righteousness of Christ (exclusively), but by an *intrinsic righteousness*, which is infused into him by God, through faith in the Lord Jesus Christ." Or, as stated by another one of themselves, Mr. Knox: "Our being reckoned righteous before God, *always and essentially* implies a *substance* of righteousness *previously* implanted in us, and that our reputative justification is the strict and *inseparable result* of righteousness, on which *this reckoning* (accounting us

\* On Oxford Divinity, p. 509-10.

righteous) *is founded*.”\* But this, as Faber well replies, is the plain “doctrine of the Council of Trent,” *i. e.*, “justification by the merit of our own inherent righteousness,”—a *doctrine essentially unscriptural and highly dangerous*.”† In opposition to these Romish or High Church notions, “the Articles” make the exclusive “procuring cause of righteousness and salvation, to be the extrinsic righteousness of Christ appropriated by the hands of faith.”‡

Justification, therefore, according to “the Articles,” and all sound Protestants, is being “*accounted*” righteous before God—“a *relative* change of state, not a *personal* change of nature.” In the *personal* sense, it would be opposed to unholiness; in the *relative* sense, it is the opposite of condemnation: the one would take away moral pollution, the other removes judicial guilt. Justification “by an infusion of righteousness,” as Romanists term it, is nothing different from *sanctification* (which is one of its fruits), and therefore as Tomline teaches, it is said to be a gradual work, often interrupted, frequently lost and regained, and never complete till perfected in glory. Which of these is the scriptural sense, is obvious from such passages as this: “He that *justifieth* the wicked, and condemneth the just, both are an abomination to the Lord.” Here the terms *justify* and *condemn* are opposed to each other. They both refer to judicial acts. It never could be “an *abomination* to the Lord” to justify the wicked, *i. e.*, to make him personally holy by infusing righteousness! Thus also reasons the apostle, Rom. 5: 13: “As by the offence of one *judgment* came on all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.” And Paul adds: “Who shall lay anything to the charge of God’s elect? Is it God that *justifieth*? Who is he that condemneth?” The apostle certainly does not speak of acts of the judge, *infusing*

\* As quoted by Bishop McIlvaine, p. 46. Knox is not a Tractarian, but an ordinary High Church man. So the Bishop tells us.

† Faber, p. 49.

‡ Ibid., p. 43.

either righteousness or unrighteousness into the elect! The whole has reference to judicial process, the pronouncing, declaring and accounting persons either justified and acquitted, or condemned, viewed, accounted, treated as guilty. Hence, such eminently pious men as Bishops Beveridge and Andrews, and "the judicious Hooker," speak of "two kinds of Christian righteousness; the one *without us*, which we have by imputation, which God giveth us—accepting us for righteous in Christ—the other *in us*—which he giveth by working righteousness (or holiness) in us." "Justification is *God's act in himself*, whereby we are accounted righteous by him, and shall be so declared at the great day." This is very different from the Tomline doctrine, that moral works have "a share in justification!" Very different the Romish doctrine that our merits have a part in our justification before God.

Let Cranmer, the author of the Articles, now explain his own meaning. On the exercise of living and saving faith, he says: "God doth no more *impute unto us* our former sins, but he doth *impute* and give unto us the justice and righteousness of his Son, and so we 'be counted righteous, for as much as'—what!—righteousness is *infused into us*? No—but "no man dare accuse us for that sin for which *satisfaction* is made by our Saviour Jesus Christ."\* And in his Homily on the subject: "So that Christ is now THE RIGHTEOUSNESS of all them that truly believe in him. \* \* \* He for them fulfilled the law in his life; he paid their ransom by his death. So that now by him, every true Christian may be called a FULFILLER OF THE LAW; for as much as that which their infirmity lacked, Christ's righteousness hath supplied." Thus Cranmer interprets Paul, "Christ is THE END of the law for righteousness to every one that believeth"—"and the righteousness of the law is fulfilled in us." "Therefore," Cranmer adds, "he that believeth in Christ \* \* \* is just and holy before God." How? By infusion of holiness? No! but by the justice (or righteousness) of Christ, which is imputed and given unto him, as Paul saith—"we judge

\* Cranmer's Catechism, Redemption.

that man is justified by faith without works. "Thus," as Fisher says, "Though there is a power purging the corruption of sins, which followeth upon justification; yet it is carefully to be distinguished from it." So, also, Bishop Andrews speaks of the two kinds of righteousness, "the one a righteousness reputed or accounted (as to Abraham), and the other a righteousness done." He adds, "The one is a quality of the party, the other *an act of the judge*, declaring or pronouncing righteousness. The one ours by influence or infusion (flowing from justification), the other by account or imputation. That both these exist, *there is no question*." The one justifies—the other sanctifies. And so, also, Archbishop Usher, the prince of Protestants: "Thus God, imputing the righteousness of Christ to a sinner, doth not account his sins to him, but *interests him* in a state of as full and perfect freedom and acceptance, as if he *had never sinned or had himself fully satisfied*." Hence flow good works as the fruits.

In these and hundreds of similar passages written by the early fathers and founders of the Anglican Church, we gather a view of the great cardinal doctrine of "justification by faith only"—very different from the semipopery of Tomline, Knox and other High Church Arminians. As the latter interpret Paul, "to be justified" is not simply to be "accounted righteous," as their own Article says—"but also to *be made righteous* by the implantation of a radical principle of righteousness." "It is on this *implanted* principle that our BEING RECKONED RIGHTEOUSNESS IS FOUNDED."\* Thus, in a very important sense, it is *not* "God that justifieth"—but man is enabled to *justify himself*! Man must first be made *righteous* by infusion—then he can be accounted righteous before God! But if this be true, how comes it that the objects of justification are declared in Scripture to be *sinners and ungodly*? What can be more express than the words of Paul: "To him that (worketh or doeth righteousness) is the reward not reckoned of *grace*, but of *debt*: But to him that worketh not, but *believeth on*

\* See the quotation in Bishop McIlvaine on Oxford Divinity. p. 46.

HIM THAT JUSTIFIETH"—whom? High Churchmen reply: "*Justifieth* him who is *made righteous*, by implantation of a radical principle of righteousness!" Not so Paul—"believeth in him that *justifieth* THE UNGODLY." Even as David describeth the blessedness of the man unto whom God imputeth righteousness *without works*. Rom. 4: 5-6. "To justify the ungodly"—"To justify them which are found sinners"—"To justify them that are without works!" These are the favorite phrases of the inspired Paul; and they certainly give no countenance to the High Church notion of "a justification founded on an implanted principle of righteousness!" We admit, with Dr. Owen, "that all who are justified by faith, though before they were ungodly, are at the same instant regenerated and made godly." This is the working of the Holy Spirit, *sanctification* begun, to end in glorification—but that is altogether a different thing from "the act of the judge, declaring or accounting the sinner righteous"—as Bishop Andrews expresses the sense of the 11th Article.

Scarcely less unscriptural and absurd are the views of many High Churchmen on the subject of "saving faith." Thus Bishop Tomline tells us that "the Gentiles are a law unto themselves, and *their faith* CONSISTED in believing that a compliance with that law was acceptable to the Deity." "Thus," he continues, "through the merits and mediation of Christ, \* \* \* every human being (heathen as well as Jew) had it in his power to please God." So that all the Gentile idolater had to do, was to *believe* that his compliance with his own "accusing or excusing conscience" was acceptable to God, and he was justified. If he continued in this sort of faith, he was saved by the merits of Christ! And this, too, directly in contradiction of the 18th Article of his own creed, viz., "They are to be had accursed that presume that every man shall be saved by the law or sect he professes, so that he be diligent to frame his life according to the light and law of nature. For Scripture doth set out unto us only the name of Jesus Christ, &c." But if Bishop Tomline's doctrine be true, why did Paul severely censure the Jews for "forbidding him to speak

to the Gentiles, that *they might be saved?*" They could be saved without any such speaking to them! See, also, Rom. 10: 13, 14—where "calling on the name of the Lord" is made to depend on believing in him, believing to depend on hearing, and hearing on the preaching of the word. Bishop Tomline has certainly discovered a new meaning for justifying faith, viz., "*believing* that compliance with the law of conscience is acceptable to God!"

But how does faith justify in the theological scheme of High Churchmen? "Faith," says Bishop Bull, as quoted by Tomline, "must by no means be taken for a single and simple virtue; for in its circuit it *comprises* all the works of Christian piety." In the system of sound Protestants, justifying faith "works by love, purifies the heart, and overcomes the world"—thus *producing* spiritual fruit in the soul, viz., repentance, hope, purity, &c. But in High Church doctrine, faith *contains within itself* all other graces, and this justifies, *i. e.*, sanctifies, the soul. Man must be made righteous, and then accounted righteous."

"The Scripture uses to say," remarks Hooker, "that faith without works doth justify.\* It is a childish objection, he adds," \* \* \* "that we thus tread all *Christian virtues* under our feet and require nothing but faith. We never meant to exclude either hope or charity from being always joined as *inseparable* mates with faith in the justified; nor works from being added as necessary duties, &c. Faith is the *only hand* which putteth on Christ for justification, and Christ the only garment which covereth the shame of our defiled natures." But in the High Church scheme we are justified not only by faith, but in a measure by repentance, hope, love, and the other graces *comprised* in it. As to the notion that the true believer may lose his justification *every day* or *every hour*, and have it renewed again, this was not the doctrine of Bishop Jewel, of the days of the Reformation. "God hath chosen you from the beginning. His election is sure. You shall not fall from grace; you shall not perish." \* \* \* \* "But how may

\* Homily on Salvation, 3d part.

we know that God hath chosen us? \* \* \* The apostle says, "Through sanctification of the Spirit and belief of the truth." These are tokens of God's election.\* "This Article" (the 17th), adds Cranmer, "speaketh only of the elect, in whom finally no fault shall be, but they shall perpetually continue and endure."† The Westminster Assembly did not more clearly define justification in the Presbyterian Shorter Catechism than these early framers of the Articles and fathers of the Church of England: "Justification is an act of God's free grace wherein he pardoneth all our sins and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us and received by faith alone."

We have said that High Church Arminianism has gone to seed extensively in Puseyism; and in no particular is this so obviously true as in the question of our justification before God. Thus says Sumner, Bishop of Chester: "The tractarian system involves the Article of our justification in obscurity; what has *been done for us and what is to be wrought in us* are confounded together, and practically man is induced to *look to himself* and not to his Redeemer for acceptance with God." "It threatens," he adds, "the revival of the worst evils of the Romish superstition." "It tends," say others of the Episcopal Bench, "to generate an inadequate, superficial and superstitious religion"—"to undermine the whole fabric of the gospel"—"to produce a lowered tone of practical religion, a revival of by-gone follies, &c."‡ Yet this system of bad theology and loose morals is admitted by the same high authorities to be "no new controversy"—"to represent a contrast of opinions which have *always existed* in the Anglican Church," &c. And Thirlwall, Bishop of St. David, says of this scheme: "After the closest attention I could give to

\* Jewel's Exposition of Thessalonians, pp. 143, 144.

† "I have *demonstrated*," says Dr. Scott, "the doctrines commonly called Calvinistic to be those of our liturgy, articles and homilies, and of those reformers both before and after *Mary's* reign, who compiled them."—*Remarks on Tomline's Refutation*.

‡ See Bricknell's Judgment of the Bishops.

the (tractarian) dispute, I view it as one of words, involving no real difference of opinion, and consequently look upon both parties as, in this respect, equally orthodox."\* This he says to his clergy in relation to "the eleventh Article on justification," which he admits to be "the test of a standing or falling church." Messrs. Newman and Pusey, however, are not so blind to their own distinctions, affirming that "men are accounted righteous (justified) inasmuch as they have been *made righteous* through Christ's righteousness infused into them;" and the opposite sentiment they denounce as "*the soul-destroying heresy* of Luther on justification."† This is only High Church Arminianism *run mad*—"reasoning correctly to legitimate conclusions, though from false premises."‡

From the facts stated and the extracts now given it appears most undeniable that the views of the framers of the XXXIX Articles and of the early founders of the Established Church of England, were, in the main, what are usually called Calvinistic. No Presbyterian desires more clear and explicit statements, especially on the subject of justification, *i. e.*, the great question, "How shall man be just with God?" Nor is it less plain that from the days of Archbishop Laud (that "man of littleness and unchristian temper, who in his

\* See his Charge, 1842, in Bricknell.

† On the same topic let us hear the "Clergyman Looking for the Church"—one of Mr. Van Deusen's authorities: "My own conviction, after long and painful attention to the subject, is, that *the manner* of preaching (among Presbyterians and others) the great doctrine of justification by faith \* \* \* \* is *the soul-destroying heresy* of the age." "We express our firm conviction once more, that the doctrine of *justification by faith* is understood by the people generally to mean what none but the Antinomians would desire to teach; in a word, that as it is too often preached especially *among sectarians*, it is \* \* \* in the popular apprehension, *false*." "They [*i. e.*, our avarice, worldliness, broils, vindictive tempers, &c.,] are all covered by the *imputed*, but not corrected by the *indwelling* righteousness of Christ; all *smoothed over*," &c.; "justified by faith"—"a dunghill wrapped in snow." I concede to this writer that he probably "speaks what he experienced," especially while *looking for* "the church."

‡ See notes to Bricknell, for the foregoing extract.



diary makes constant reference to dreams and other portents, and who, in many instances, it is impossible to suppose not to have been influenced by feelings of personal revenge),”\* from the age succeeding that of the English reformation to the present time, there has been a constant struggle between the High Church or Arminian party and the evangelical or Calvinistic part of the establishment. Nor need I say that the lines are drawn with equal distinctness and with similar results in the Protestant Episcopal Church of this country.

It is the old conflict between light and darkness. “The sagacity of Luther,” says Faber, “readily perceived that the doctrine of justification constitutes the broad boundary between the Church of Rome and the churches of the Reformation. The doctrine as defined by Trent, is the ample foundation upon which all her anti-scriptural fopperies and anti-christian impieties clearly repose.”† “The doctrine of the early Reformers, English and continental,” he continues, “makes CHRIST ALONE received by faith in full-orbed glory and undivided righteousness and merit the Saviour of sinful man; but the whole drift of High Church Arminianism, especially in its Puseyite developments, is to make church and priest, and sacraments and saints, and pilgrimage and fasting, and penances and ordinances, and innumerable notions, the saviour of men.” And these are little short of Popery.

And now, without extending the discussion, to which of these forms of doctrine in its practical working can be truly ascribed the actual and most effectual “dissemination of morality and religion,” wherever the two modes of teaching have had equal scope? To say nothing of the great “mother of abominations,” on which side in this conflict have ordinarily been found the profane and profligate monarch, the fox-hunting, card-playing, theatre and ball-going priest, the gay, voluptuous, giddy throng, the patrons of “luxury and extravagance in the higher walks of life,” whose lives are little else than a

\* This is Bishop Short’s description of Laud—“the martyred Laud!” Short is a staunch Arminian.

† On Justification, the work of an Episcopal clergyman.

succession of "amusements," entertainments, pleasures and personal decorations,"\* and oftentimes scenes of far less creditable indulgence? To this question there can be but one answer. But this may be thought partial and invidious. Let us then summon an unexceptionable witness to testify in relation to the practical influence of the two schemes of justification. Hear Bishop McIlvaine:

"Few evidences of *that sad decline* in the Church of England from *the spirit and doctrine* of her martyred Reformers, which the 18th and the latter part of the 17th century exhibited, are more striking than \* \* \* the almost entire exclusion from the controversies with Rome, of the doctrine of justification. \* \* \* As we approach the latter period of that (17th) century, when it is acknowledged that *true religion was greatly on the wane* in that church, we find this great subject more and more *excluded* from the controversies with Rome, as if the greater number of Protestants *were either agreed with her doctrine*, or considered the objections of Protestants of no great importance. When, however, we have reached the 18th century, wherein it is universally conceded that the spiritual character of the Church of England was at *its lowest depression*, we take leave of justification by faith. \* \* \* The axe is laid no more at the root of the tree. The great effort against Popery is to trim off its branches."† "This process went on" adds Bishop McIlvaine, "debilitating, and exanimating the religion of the Anglican Church, till in the latter part of the last century, by the renewing of the Holy Ghost, occurred *the revival of true, spiritual piety, and the return of the preaching of the doctrine of the Reformers as to the sinner's justification before God.*" So true is it in the language of the Puseyite organ, that "as the church threw off her Calvinism, she also *began to incline to a union with Rome*, with that peculiar system of morality and religion,"‡ which mark "the mother of harlots and abominations of the earth." Well might Bishop

\* This picture is from Mr. V. D., p. 44.

† On Oxford Divinity, p. 8.

‡ British Critic, Oct. 1842.

Bull say that "there is no society in the world, where Antinomianism and Libertinism *more reign* than among the Papists."\* We know High Church Arminianism by her proclivities and advances towards such associations! No wonder that the "clergyman looking for the church" can bring himself to say "the right of private judgment is the (Calvinistic) cup of sorceries." "There is certainly," he adds, "a chain of hands from Calvinism down to atheism."† Yet the fathers of the Church of England were Calvinists; and in several essential particulars, as will be shown hereafter, they were Calvinistic Presbyterians! It follows, from this induction of particulars, that Messrs. Van Deusen, Mines, and their fellows, charge the early reformers and fathers of their own church with "horrid and blasphemous opinions," &c., &c.

Among the recent developments towards Popery among High Churchmen, are found the following: Somebody writes to the *Church Journal* to say that "wafers," instead of bread, have been introduced in the administration of the Lord's supper in the Episcopal diocese of Tennessee, and asks if there is any law against it. The *Journal* says no. Last year only eight Episcopal churches in London used incense. Now it is used in fourteen. Altar lights are used in thirty-six churches. The practice of confession is increasing.

\* Bishop McIlvaine, p. 12.

† Pages 169, 170.

## CHAPTER V.

THE IXTH AND XTH ARTICLES OF THE PRAYER BOOK  
—THEIR ADMIRABLE CALVINISM.

THE articles on Original Sin and Free Will are fully up to the Presbyterian doctrinal standards, and greatly add to the difficulties and embarrassments of an Arminian clergy. By what process of evasion or spiritual legerdemain they are subscribed by the High Church anti-Calvinists, who solemnly promise to teach them, is a profound mystery which we will not attempt to solve. The Xth reads as follows. It is on Free Will:

“The condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.”

Taken in connection with Art. IX, and as interpreted by it, we learn that by reason of original or birth sin, man is very far gone from original righteousness, and is of his own nature INCLINED TO EVIL, so that the flesh ALWAYS lusteth contrary to the Spirit; and, therefore, in every person born into this world, it (“birth sin”) *deserveth* God’s wrath and damnation.” This is certainly explicit enough, and seems to teach with great clearness that man is “shapen in iniquity and in sin his mother conceives him;” that he is by nature DEAD in trespasses and sins,” and “his heart is deceitful above all things and desperately wicked”—which is the Scripture doctrine of original sin.

But now look at an Arminian or High Church com-

mentary on these Articles: "We have our Saviour's authority for saying that there is *some goodness of heart* in the human race; different men possess these *various qualities* in different degrees." "We can by no means allow the inference attempted to be drawn from the words of the Articles, that we are *without any spark of goodness* (or holiness) in us." "This is such a degradation of human nature." "God gives to every man \* \* \* a power, the efficacy of which depends upon the exertion of the human will." "God gives the strength of the human body, but the *exertion* of that strength is left to the will of man; in like manner, the gifts of the Spirit, &c."\* But if this last statement be the true sense in which "faith is the gift of God," then *unbelief* is his *gift* in the same sense, viz., God bestows the faculties of mind by which the soul freely *disbelieves*, as much as those by which it believes! This is not the doctrine of Paul. "It is God who worketh in you both to WILL AND TO DO of his own good pleasure." If "man is of his *own nature* inclined to evil," and "the flesh *always* lusteth to evil," and he is "DEAD in trespasses and sins," how can he possess "any *spark of goodness*?" Yet this same author says: "It is acknowledged that he has not the *disposition*, and consequently *not the ability*, to do what in the sight of God is good, till he is influenced by the Spirit of God.† But if man possess neither "the disposition" nor "the ability" to do good, how can he possess "virtuous qualities," or "a spark of goodness?"

So, when that High Church Arminian Whitby attempts to prove "that there is no need of any operation of the Spirit of God to change and determine the will of man to good, except a moral influence, suggesting ideas to his understanding,"‡ he seems to have forgotten the prayer of David: "Create in me a clean heart." Creation is something different from "suggesting ideas." "If any man be in Christ he is a *new creature*." "We are his *workmanship*, created in Christ Jesus unto good works." Besides, these "suggested ideas," to have

\* Tomline, *Refutation of Calvinism*, pp. 14, 55.

† *Ibid.*, p. 61.

‡ *Disc. on the Five Points*, pp. 211-213.

any good influence over the soul, must present controlling *motives* of action, and thus superinduce a bias or strong bent in one direction. But this is to destroy Arminian liberty, which consists in *indifference*, or a freedom of the mind from actual pre-possession and pre-inclination one way or the other.

Again: If "man is of his own nature *inclined* to evil, and the flesh (the natural man) *always* lusteth against the Spirit," as the Articles affirm—then here is an antecedent *bias* which totally obliterates Arminian indifference, and destroys the liberty of the will! If the will must be possessed of such an indifference as leaves it free from actual inclination one way or other, as Whitby and other Arminians affirm, then, by the very terms of the Articles, man by nature possesses no "freedom of will!" Of course, if left in that state, he could not commit the least sin. Hence it follows that all the sins of mankind since the fall, are to be ascribed to free grace, which, Arminians say, restored free will. They assure us that, by reason of "original sin," "we are utterly *disabled* for the performance of true obedience without new grace from God, which he *mercifully* gives to all." Yet, they also affirm that to leave man in his ruined and helpless state produced by the Fall, would be extremely *cruel and unjust*. In other words, to leave man in a perfectly *sinless state*, would be tyranny, cruelty and injustice! And to enable him to escape from such cruelty and injustice, is the peculiar office of Arminian grace! But if this be true, "grace is no more grace." It is scarcely the full payment of a *just debt*! For surely it is no *grace* in God to avoid acts of cruelty and injustice! He *owes* it to himself to do right.

High Church Arminians profess to be very zealous for the doctrine that "faith and obedience are in some degree in our own power."\* And it is even maintained that "the power which God gives to every man, through the means of *his grace*, to perform the conditions of the gospel, is *a power* which depends for its efficacy upon the exertion of the human will."† In other words, *grace*

\* Tomline's Refutation, p. 66.

† Ibid., p. 64.

gives "a power of exertion to the will," without which it would not be free, man would be a mere machine, and sin would be impossible! And to leave him in this sinless condition would be great "cruelty and injustice," which require infinite *grace and mercy* to shield his innocent head! The truth is, that the "Articles," when interpreted on Arminian and High Church principles, are a mass of contradictions and incoherencies. Man is of his *own nature* "*inclined to evil*," *always* inclined to it. Hence, of course, moral evil or sin is an impossibility. This *inclination* or habit of sin, destroys the power to sin! So that Whitby affirms that even "the saints in heaven and the damned in hell," in consequence of previously formed *habits* of good and evil, "*are not rewardable or punishable*."\* These are parts of the system which the Rector at Pittsburgh thinks best adapted to "disseminate morality and religion throughout the world." We fear the High Church millennium is still far distant. For, as Edwards has well said: "If men must be possessed of a power of self-determination consisting in absolute indifference, without being swayed by previous inclination or motive—if this is essential to the freedom of the will, then it follows that the stronger a man's inclinations and evil disposition to do wickedly, the less culpable; and the stronger his dispositions or inclinations to virtuous actions, the less praiseworthy."† Hence it follows that as heaven is the place where the strongest dispositions to holiness, love to God and to his service exist, *that is the least holy place* in the universe: and changing the terms, hell must be the least wicked of all parts of the universe! "Who shall blame me," says a rabid High Churchman, "for renouncing a religion (the Presbyterian) which taught me that for Adam's sin alone, his *whole posterity* are by nature children of wrath, bond slaves of Satan, and *justly* liable to all punishments in this world and that which is to come." The reference is to Ques. 29 (it ought to be 27) of the *Larger Catechism*. It speaks of "the misery the fall of Adam brought upon mankind." Of course he shudders at such horrible doctrine!

\* Disc. on the Five Points, p. 269.

† On the Will, p. 296.

Now we suspect this person had never read the *ninth* Article of his own church : "Original sin \* \* is the fault and corruption of the nature of *every man* that naturally is engendered of the offspring of Adam ; whereby man is very far gone from original righteousness, and of his own nature inclined to evil—so that the flesh lusteth *always* against the spirit : and THEREFORE, in every person born into the world; IT DESERVETH GOD'S WRATH AND DAMNATION." What a horrible religion, to require people to believe this monstrous Article ! "In every person" (even infants) "born into this world, it (original sin) *deserveth God's wrath and damnation !*" Because it is "the fault and corruption of the nature of every man who is naturally engendered of the offspring of Adam, &c." It must be obvious to every person of common sense, that if "original or birth sin *deserveth* God's wrath or damnation," it of course deserves all the punishments which befall any of our race, even infants, in this world. Of course the greater includes the less. And would a just God inflict such punishments, if not deserved ? Yet this man has the effrontery to publish, as a reason for "renouncing the Presbyterian Church," that she teaches this identical doctrine of "the Fall," and "original or birth sin," as stated in Article IX of the Episcopal Church, to which he says he fled from such awful heresy ! What a marvellous escape !\*

To render the perfect absurdity of such conduct still more obvious (if possible), let it be observed that if even infants dying in infancy do not *deserve* the punishment stated in Article IX, of course they need no Saviour—for why should Christ die to save them from a penalty which they *do not deserve* ? Of course the baptism of infants is an unmeaning rite—for why use the *sign* of cleansing where there is nothing to be cleansed ? It follows, too, that in regard to that large proportion of the human family (infants who die) *grace* is a word without meaning. Wonderful "grace" indeed, that the Son of God should die to save those who could not be justly punished, and so had no need of salvation ! Hence it follows, that Christ did not make "a perfect satisfaction for the whole world," contrary to Article XXXI.

\* Clergyman Looking, &c., p. 552.



Presbyterians joyfully receive the pleasing assurance that all who die before coming to the years of responsibility are "elect infants," *i. e.*, elect from the mass of mankind, redeemed from the curse and saved—but this supposes them to have needed the remedy provided in the gospel, and to be saved only by its infinite virtue. The absurdity of High Churchism lies in teaching "salvation, for those who need no salvation!"

## CHAPTER VI.

DOCTRINAL DIFFICULTIES—THE POPISH DOCTRINE OF BAPTISMAL REGENERATION—THE LITURGY AGAINST THE XXXIX ARTICLES.

IN investigating the Arminian and Romish characteristics of High Church Episcopacy, we are now prepared to examine the subject of BAPTISM, particularly in its relations *with regeneration*.

The 27th Article of the Prayer Book is as follows :

“Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church ; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed ; faith is confirmed, and grace increased by virtue of prayer unto God.

The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.”

Scarcely a word in this Article can give offence to a Calvinist. In every important particular, it is almost *verbally* the doctrine of the Presbyterian Confession. And in Article 25, “On the Sacraments,” the meaning is more fully brought out. “In such *ONLY* as *worthily receive the same* (the sacraments) they have a *wholesome effect or operation* ; but they that receive them *unworthily*, purchase to themselves damnation, as St. Paul saith.” And in Article 26, “Neither is the effect of Christ’s ordinance taken away by their wickedness (*viz.*, of the persons administering them), nor the grace of God’s gifts diminished from such as *BY FAITH and rightly*,

do receive the sacraments, \* \* \* \* which be effectual because of Christ's institution and promise."

Now would it ever enter the mind of an honest interpreter, that these Articles teach the doctrine of "baptismal Regeneration"—*i. e.*, not that this great change produced by the Holy Spirit operating upon the soul, *may* be effected at the moment of baptism, which Presbyterians most firmly believe to be often the case—but that they are so inseparably connected, that in no instance is baptism administered without "the *sign*" being attended with "the thing signified;" the washing with water, attended by "the washing of spiritual regeneration and renewing of the Holy Ghost." Yet this is the interpretation, rather the *perversion*, put upon these Articles by High Churchmen!

Take one or two examples: "Those who are baptized are *immediately* translated from *the curse* of Adam to *the grace* of Christ, \* \* \* they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness. \* \* \* This great and wonderful change is as it were a new nature—an act *essential* to the character of a Christian." "There cannot be a second baptism or a second regeneration;" "the Holy Ghost, in and by the use of water, causes the new birth;" "an inward effect produced by the Holy Ghost through the means of baptism." "Regeneration is in Scripture *solely and exclusively* applied to the one *immediate effect of baptism* once administered, \* \* \* *never* to express any operation of the Holy Ghost upon the mind subsequent to baptism."\*

Again: "Our church," another bishop tells us, "considers the being *baptized* as the same as being regenerated, and uses the very terms as convertible." "Whether where baptism *cannot be had*, God is ever pleased to give regeneration, as Scripture is silent, so likewise is the church." "She tells us, too, that *every* baptized infant is *regenerated* and grafted into the body of Christ's church, \* \* and received for God's own child by adoption."†

But perhaps it may be suggested that these are the

\* Tomline's Refutation of Calvinism, chap. 2

† Charge of the Bishop of Exeter, 1842.

extreme dogmas of the well-fed dignitaries of the mother church, but not at all the views of American Episcopacy. Listen: "They (Presbyterians) have *no baptism*. The sprinkling of water among them is without the Spirit." "The Baptists see distinctly that infant baptism \* \* \* is not worth maintaining on the popular grounds adduced by Presbyterians in its defence. In fact they see that separated from regeneration, it *ceases to be a sacrament*." "Baptism without regeneration is *not a sacrament*, and not worth retaining."\* These sentiments are published under "copy right," by "the General Protestant Episcopal Sunday School Union," New York! They are the scriptural "milk" which High Church furnishes for her babes! "Presbyterians have no baptism"—yet the Bishop of Exeter says expressly, "The effect of baptism \* \* \* administered by heretics and schismatics, is *sufficient* to render RE-BAPTIZATION UNLAWFUL." It is added, "The incomparably learned Bingham \* \* \* maintained that schismatical baptism \* \* \* is valid so as to preclude re-baptization."† Bishop Hooker says the same thing. "The Court of Arches" also expressly decides, "Nothing can be *more clear* than that from Augustine in the 4th century down to 1712, \* \* \* the baptism of persons BY ANY ONE other than a lawful minister, was considered to be *valid* and *sufficient*."‡ And the Bishop of Exeter adds, "Infants, baptized by persons heretical in the *fundamental Article of the Trinity*," are to be regarded as having received "*baptism in that holy name!*" Yet "Presbyterians," worse than laymen, and heretics, "have no baptism!"

The doctrine of High Churchmen is thus demonstrated to be this, "that regeneration is the immediate, invariable effect of lawful" baptism, and Sabbath schools are to be taught that without this "effect" of baptism, "it ceases to be a sacrament." But is this the teaching of the XXXIX Articles?

The early Reformers and framers of the Articles were Calvinists, as we have already shown; and the sense which

\* "Clergyman Looking for the Church," p. 557, 65, 4, &c.

† Charge, 1812.

‡ Ibid.

they intended should be put on those Articles, is the sense now universally given by Calvinistic Presbyterians. Those noble men of the 16th century never conceived of "baptismal regeneration" as taught therein. Thus Cranmer: "Those that come *feignedly* and those that come *unfeignedly* ('rightly')—both be washed with the sacramental water, but *both be not washed* with the Holy Ghost and clothed with Christ."\* "All that be washed in the water *be not washed* with the Holy Ghost."† So Latimer: "What is this regeneration? It is not, 'to be christened with water.'"‡ Hooper says: "Baptism is but the confirmation of Christ's promises which be in the person that receiveth the sacrament before, or else these *external signs avail nothing*." "They (the sacraments) show that we *be regenerated*, and not be regenerated by them." Coverdale affirms: "To use the sacraments without faith profiteth not, but rather hurteth." Jewel adds: "It is neither the work of the priest, nor the nature of the sacrament *as of itself*, that maketh us partakers of Christ's death, but only *the faith of the receiver*." "Whosoever is not joined to God BEFORE he receiveth the sacraments, he eateth and drinketh his own judgment. The sacraments be *seals and witnesses*, and not properly the causes of this conjunction." "The sacraments, unto the godly are the instruments of the Holy Ghost; and unto the wicked are increase of further judgment." "In baptism there are two parts or mysteries, Christ's blood and material water, \* \* which be oftentimes severed, and the one is *received without the other*."§ One other testimony. Rogers (1586) chaplain to Archbishop Banerft, in his Exposition of the XXXIX Articles, dedicated to him, says: "Baptism is called the washing of the new birth, \* \* to signify how they which *rightly receive* the same (AS ALL DO NOT), are ingrafted into the body of Christ." "We condemn the

\* Answer to Gardiner, Wks., vol. 1, p. 47.

† Answer to Smith, vol. 1, p. 206.

‡ Sermons, vol. 1, p. 202.

§ "Some receive the sacraments, but not the things signified. Some receive *not* the sacraments at all, yet partake of the things signified."—*Rogers' Exposition*.

opinion that there is such necessity of baptism as that all that die without the same are damned"—also, "that the sacrament of baptism is cause of the salvation of infants"—and "that the sacraments give grace *ex opere operato* and bring faith *ex opere operato*," i. e., from the mere act of administration—which is the Papist doctrine, or that 'the sign' is invariably accompanied with 'the thing signified.'" "I have shown," remarks the Episcopal Mr. Goode, a London clergyman, "that the testimony of our archbishops, bishops and the divinity professors of our universities, at and for a long period after the Reformation, is WHOLLY OPPOSED to the notion of spiritual regeneration being always conferred upon infants (and adults too) in their baptism."\*

But if the teaching of the XXXIX Articles be so plain and obvious, how does High Churchism manage to prop up her cause? We have already intimated that the liturgy still contains the savor of its Popish origin; and here the High Church take refuge as in their stronghold. Nor can it be questioned that the forms of baptism in the Prayer Book give only too plausible ground for their doctrine. It is indeed a disputed point in the Anglican Church whether "the liturgy is the exponent of the Articles or the Articles of the liturgy." The Bishop of London, in his charge, 1842, mentions "an instance in which the liturgy not only explains, but in some sense *corrects* the language of an Article." Again, "where the meaning of an article may appear to be uncertain, we have the church for her own interpreter in her liturgy and homilies, especially the former." But this view has been vehemently opposed. "The Articles," it is said, "are the sheet-anchor of our churchmanship."

\* Those who wish to see this subject fully discussed, are referred to "Goode on Baptism"—an elaborate work of 560 pages octavo, a London book, reprinted in this country. His 7th chapter treats of "the doctrine of our leading Reformers and divines during the reigns of Edward VI and Elizabeth and the earlier part of that of James I." From such a source, sustained as he is by a vast cloud of witnesses, his work approaches near to an absolute demonstration: that "baptismal regeneration" is not taught in the XXXIX Articles, but is a comparative novelty of the days of Laud.

“Of what use were the Articles meant to be if not to act as the *final summary* of the theology of the Church of England?” “This is their peculiar property and office”—“to give a general exponential face to her entire theology.” “We heartily give in our allegiance to the church as understanding the liturgy \* \* \* *in the sense of the Articles.*” “But,” replies the Bishop of London, “our *first guide* is the liturgy.” The opinion which denies baptismal regeneration, *might, possibly*, though not without great difficulty, be reconciled with the language of the twenty-seventh Article, but by no stretch of ingenuity be brought to agree with the *plain, unqualified* language of the offices for baptism and confirmation.”\* So the Bishop of Exeter (1839), quoting the liturgy, instructs his clergy: “The church tells us that every baptized infant is regenerate and grafted into the body of Christ’s church,” and commands us “to yield hearty thanks to Almighty God for having been pleased *thus to regenerate* him with his Holy Spirit,” and for “having received him for his own child by adoption,” and “for having incorporated him (the infant) into his holy church.” And to “teach any other doctrine than this,” the bishop pronounces “disingenuous” on the part of his clergy! Nay, he adds, “our church maintains \* \* \* that to *infants always*, and to adults rightly receiving, regeneration is given in baptism, and IN BAPTISM ONLY!” “We may say in faith,” adds the Bishop of Down and Connor, “of every child that is baptized, that *it is regenerated* by God’s Holy Spirit.” This is genuine High Churchism! It does not say much for the boasted *unity* of the Anglican Church that others of her chief dignitaries, Low Churchmen, maintain with equal zeal, that “regeneration is to be distinguished from renovation”—“that the Episcopal Church does *not* assert that *every* baptized infant is *regenerate* in the spiritual sense of the word.”† With these opposing views we are not at present concerned. Our argument is with the High Church. If any one should imagine that the American branch of the Episcopal body is either more

\* Charge, 1842.

† Bricknell’s Charges of the Bishops.

sound or more harmonious on these topics, he will obtain small credit for accurate observation.

Amid this conflict of opinion, the discord of a "family divided against itself," we go to the liturgy to examine for ourselves :

1. How does the liturgy describe the moral *disease* which is to be healed? "All men are conceived and born in sin"—need to be "delivered from God's wrath," and to be "baptized with water and the Holy Ghost, which *by nature* they cannot have"—need "to be made *living members* of Christ's holy church;" and, accordingly, the church is required to pray for *the infant* about to be baptized, that "he may receive remission of sins by spiritual regeneration." Such is the spiritual malady.

2. *The remedy.* The prayer before baptism is, "Give thy Holy Spirit to this infant, that he may be born again, and be made *an heir* of everlasting salvation," and that "Christ would embrace this present infant in the arms of his mercy," "release him from sin, sanctify him with the Holy Ghost, and give him the kingdom of heaven and everlasting life," that "he may receive the *fullness of thy grace* and ever REMAIN in the number of thy faithful children." These various phrases explain what is meant by "spiritual regeneration." Certainly not a mere change of external relation in regard to nominal membership in the church.

3. Such are the *disease* and the *remedy*. Now, after baptism has been performed, how do matters stand? After "the sign of the cross" upon the child, the minister says, "Seeing now that this child *is regenerate* and grafted into the body of Christ's church, let us give thanks," and then he prays that "this child may lead the rest of his life according to this beginning."

Again: "We yield thee hearty thanks, most merciful Father, that it HATH PLEASED THEE to *regenerate this infant with thy Holy Spirit*, to receive him for thine *own child by adoption*, and to incorporate him into thy holy church; \* \* \* and we beseech thee that as he is made partaker of the death of thy Son, he may also be a partaker of his resurrection, \* \* \* an inheritor



of thy everlasting kingdom." Will any person of good sense venture to affirm that all this means no more than a change of outward relation? Does it require "Almighty God" to "regenerate with his Holy Spirit" before a child can possess this external relation? In like manner, in private baptism, the minister, after the rite is performed, exhorts "Doubt ye not, but earnestly believe that he (Christ) hath *favorably received* this present infant, hath *embraced him in the arms of his mercy*, and will give unto him the blessing of eternal life." Then the minister says, "Seeing that this child *is regenerate* and grafted into the body of Christ's church, let us give thanks:" "We yield thee hearty thanks, most merciful Father, that it hath *pleased thee to regenerate* this infant with thy Holy Spirit," &c., "made [him] partaker of the death of thy Son," "so may he be partaker of his resurrection," "an inheritor of thy everlasting kingdom." It is doubtful whether any language could be employed to teach more distinctly than these forms do that *all* infants who are baptized are spiritually regenerate, made "new creatures in Christ Jesus" by the influences of the Holy Spirit upon the soul.

That this is the interpretation that High Churchmen put upon these expressions is further proved by the following extracts from the sermon preached at the recent dedication of Trinity Church, Pittsburgh. The preacher, Rev. Dr. C. E. Swope, one of the ministers of Trinity Church, New York, described a certain "stupendous change" in baptism, and which he said was produced in mode and manner as follows:

"A child of Adam and of wrath is brought to the regenerating font for the remission of sins and for the adoption of grace, and God himself is there to take it to himself and to enter into compact to bestow the riches of his love; and this stupendous change is wrought under the veil of a few uttered words, and the sprinkling of a little water in the Triune Name."

This *stupendous* "mystery" of course cannot consist in a mere external relation, for there is nothing "stupendous" in that. A baptized hypocrite or infidel undergoes just such an outward change; nor is there

any "mystery" attending it. When we come to speak of the language used at "confirmation" of these subjects of "spiritual regeneration," much further evidence will be adduced of the nature of this "*stupendous change*" wrought at the "regenerating font."

Let us now look at the subject of "adult baptism." With much of the same phraseology, we find several additional hints of the meaning of regeneration in the Episcopal seuse. The persons are said to be "conceived and born in sin," "live in sin," "cannot please God." They need to be "delivered from God's wrath." God is addressed as "*the life of those who believe*;" and after repeating the conversation of the Saviour with Nicodemus (John 3), the minister teaches as follows: "Hereby you may perceive the great *necessity* of this sacrament, where it can be had." "Doubt ye not, therefore, but firmly believe that he will favorably receive these present persons, truly *repenting and coming unto him* BY FAITH; that he will grant them remission of their sins, the blessing of eternal life, &c." Thus far, nearly every thing is suitable for the adult to be baptized. But look how the matter stands *after baptism*: "Seeing now that *these persons are regenerate* and grafted into the body of Christ's church, let us *give thanks* unto Almighty God for these benefits." "We yield thee humble thanks, O heavenly Father, &c. Give thy Holy Spirit to *these persons*, THAT BEING NOW BORN AGAIN, and *made heirs* of everlasting salvation (viz. by baptism), through our Lord Jesus Christ, they may CONTINUE thy servants, &c." And then the godfathers and godmothers are exhorted to put them in mind, \* \* \* \* \* to use all diligence, \* \* \* that so they may *grow in grace* and in the knowledge of our Lord Jesus Christ." But can any thing be more preposterous or more delusive than to address such language to *all* adults at baptism? After most scripturally representing *repentance* and *faith* as indispensable to "a favorable reception" with Christ, ALL are assured that they *are* "now born again, and have put on Christ," "are made the children of God by faith, and made *heirs* of everlasting life," and of

course they must have repented and believed! But in the judgment of charity, is this true of all baptized adults? Was it true of Simon Magus? What minister, unless possessed of omniscience, can have the hardihood to pronounce such a decision? Can any thing be better adapted to flatter all self-deceivers and hypocrites with the notion that they "are *alive* when they are *dead*?"

The same monstrous teaching is found in "the catechism, to be learned before confirmation." The youth is taught to say, "I was in baptism made a *member of Christ, the child of God*, and an inheritor of the kingdom of heaven." He is also taught "that there is required of persons (adults) to be baptized"—repentance, "whereby they forsake sin and faith"—and yet, after confirmation by the bishop, he prays: "Defend, O Lord, this *thy child*, with thy heavenly grace, that he may *continue* thine forever." Of course the unavoidable inference is, that all adults ever baptized and confirmed, are possessed of true repentance and saving faith! But is not this to lay "a snare and a trap" for the souls of men? If this is not the "*opus operatum*" of the Papist, it is very little better. It is true, therefore, that "these liturgical services retain certain expressions which savor of an *opus operatum* efficacy in the sacraments." Nor is it at all surprising that with such a basis of operations, the Puseyites "undertook to twist the whole framework of the church, doctrinal and ecclesiastical, into harmony with these shreds of Popery, in a word, to *Romanize* the Establishment." "The fruits of this movement were, as might have been expected, the revival and resumption of superstitious rites and fantastic mummeries, the cast-off rags of the old imposture, and a large secession of ministers and members to Rome."\* There was truth, therefore, in the pithy sentiment of Lord Chatham, "Calvinistic articles and a Popish liturgy." Yet Bishop Short assures us "there is every reason to applaud the conduct of Archbishop Cranmer and

\* Biblical Repository, January, 1861.

admire our standards, BECAUSE they so nearly resemble the works (the five Popish mass-books) of the same sort which preceded them; and to rejoice that \* \* \* \* they are hut amended transcripts of those which our forerunners established!"\*

Now it is precisely at this point where the argument of certain excellent brethren in England and America of the Evangelical Low Church party, labors and shows its weakness. Mr. Goode, indeed, tries to sustain the Calvinistic interpretation of the liturgy by assuming that "it *supposes* all interested in its services to be the true and living members of Christ's body, the church."† But this very thing, this false *supposition*, is one of the main grounds of objection. Ministers have no rational or scriptural basis for such an assumption. It is a dangerous delusion. It savors of the doctrine of "the father of lies," "Ye shall not surely die." "Our church," says Mr. Goode, "clearly requires in adults *faith and repentance* as the necessary qualifications for being made in baptism sons of God." But if they have faith and repentance, they are "sons of God" without baptism. Besides, what becometh of the thanks to Almighty God, offered in *every case* without exception, that the same persons are "now born again and made heirs of everlasting life?" Is it true that all who are thus baptized are believers? And if not "after confirmation," why does the bishop *assume* unconditionally, that every confirmed person is "a child of God," and therefore pray that "he may *CONTINUE thine forever?*" "Our Reformers and early divines," adds Mr. Goode, "clearly used the baptismal service with the notion *that we are to presume* that the infant baptized is one of the elect, \* \* and will fulfil the terms of the covenant." Thus he accounts for the fact that all such infants are said to be regenerated in baptism. But this is just no explanation at all. It only complicates the matter and makes the difficulty worse. The question instantly arises, Is this opinion true? If not, if "our Reformers" were still in

\* Hist. of the Ch. of Eng., p. 201.

† On Baptism, chap. 9.

the darkness of Popery on this point, why require sound Protestants of the present day to repeat and sanction such deadly error?

I admit, with Mr. Goode, that the liturgy was approved by such high Calvinists as Bucer and Peter Martyr, whom Cranmer had made professors of divinity at Cambridge and Oxford, and that some phraseology appears in "Luther's Service for Infant Baptism" similar to that of the Prayer Book. The same is true of other similar documents of that period, both public and private. So even the vehement spirit of the intrepid Luther was long in reaching the true Protestant result, that Popery is "the man of sin," not to be reformed but destroyed; and that the only way of escaping her plagues is "TO COME OUT OF HER." We know and lament his obstinate blindness in the matter of consubstantiation. The great cause of gratitude to God is, that, emerging as those holy men did, suddenly from Popish midnight to dazzling noonday, they were enabled to see so much with clearness and scriptural accuracy. We gratefully recognize and reverence them as "great instruments of God," but that is no reason why we should *canonize* their errors. That they did not hold the modern notions of High Churchmen in regard to the efficacy of the sacraments, Mr. Goode has clearly shown. But neither he nor any other can escape the logical conclusion that their formularies were suffered to retain some "relics of the Amorites"—not only at the expense of logical consistency, but to the serious detriment of the glorious cause which was so near to their hearts. It is undeniably true, therefore, that these things furnished only too plausible a *pretext*, to say the least, for the Oxford movement, which "dwells upon the external ritual parts of religious service, and which speaks of the sacraments \* \* \* as instruments of salvation in a *justifying and casual* sense."\* The Bishop of Llandaff commends the wisdom and charity of the English Reformers in *gently weaning* the public mind from a false religion, and he

\* Charge of the Bishop of Winchester.

concludes "that many ceremonies which they retained would probably be omitted if the work were *begun anew in our own time!*"\* But, if this be true, in the name of all that is precious in genuine religion why maintain in use, as inviolable, forms of devotion which *misrepresent* at once the worshippers and the truth of God? Why not "purge out this old, offensive leaven," that the church may become in the true sense, "a new lump?" Why persist in the moral treason which thus "brings aid and comfort to the enemy?" These are sad specimens of "admirable liturgy," "incomparable liturgy," which we are told "is always *purser* than the church itself"—especially that one "which commands the admiration of the world!"

But whilst we are constrained to admit that, as a question of interpretation of the liturgy, the High Church have the best of the argument as against the Low Churchmen—there is another and a far more important aspect of the general subject.

Do the Holy Scriptures teach that regeneration is solely and exclusively applied "*to one important effect* of baptism once administered," "using the very terms as convertible?" Do they affirm that "baptism separated from regeneration ceases to be a sacrament?" This is High Church Episcopacy, but is it scriptural doctrine? We can only refer to a few of those obvious arguments which overthrow this dangerous and delusive dogma.

1. How was this question regarded under the old economy, when the same thing was signified by a different sign? Paul tells us, "Circumcision was to the Jews the seal of the righteousness of faith," just as baptism now is. Rom. 4:11. But how careful is he to distinguish between "the sign of circumcision" and the inward work of the Holy Spirit. Hear him: "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is *that of the heart*, in the Spirit, and not in the letter,

\* Charge.

whose praise is not of men, but of God." Certainly if language has meaning, this teaches that "the sign of circumcision in the flesh" was not always and "immediately" attended with "the circumcision of the heart," and that a man might be a "*Jew outwardly*," without being "one inwardly." If this is true of that sign, why not of baptism?

2. The blessed Saviour expressly excludes all who are not "born again," "born of water and of the Spirit," from seeing or entering into "the kingdom of God."\* But are High Church Episcopalians prepared to take this ground? Do the millions of the children of anti-pædobaptists, Quakers, Jews, Mohammedans, heathens, who die in infancy, inherit this dreadful fate? Calvinists have been often falsely charged with teaching "infant damnation"—but here it is in its most fearful form. It is true "he that believeth and *is baptized* shall be saved, but he that believeth not shall be damned."† This is viewed as one of the strong texts of the High Church and of Popery. The Episcopal Whitby however, understood it correctly. He says in his commentary—"In the second clause, baptism is omitted." Why so? "Because," he adds, "it is not simply the *want of baptism*, but the contemptuous neglect of it which makes men guilty of damnation, otherwise infants might be damned for the mistakes or profaneness of their parents." The truth is, that this passage no more requires baptism as indispensable to infant salvation than it requires faith. In regard to adults, there is an important sense, as Whitby teaches, in which "the want of baptism" is a damning offence, *i. e.*, where it is the fruit of "contemptuous neglect." But the same is true of reading the Scriptures, attending on the preaching of the word, and, indeed, almost any other Christian duty. "He that despiseth, despiseth not men but God." So also Peter, alluding to the great deliverance of Noah by the ark, says, "the like figure whereunto baptism doth also now save us," but Paul tells us "we are saved by hope,"

\* John 3: 3-7.

† Mark 16: 16.

and "confession with the mouth is made unto salvation." But is it true that none are saved but those who "confess with the mouth?" Far from it. The promise of salvation is most commonly made "to those who believe"—but baptism and "confession with the mouth," under some peculiar circumstances, especially in times of persecution and as the form of public profession may also be necessary; or at least the contemptuous neglect of either would be fatal. This view harmonizes all the texts of the subject in beautiful consistency. No one imagines the thief on the cross was regenerated by baptism.

3. If regeneration by the Holy Spirit always accompanies baptism, would Paul have said, "*I thank God that I baptized none of you but Crispus and Gaius*"—"Christ sent me not to baptize, but to preach the gospel." If "the grace and truth which came by Jesus Christ" were absolutely, immediately and invariably associated with the external rite of baptism, would the apostle have spoken thus? Nay, he elsewhere speaks gratefully of what God had done by him: "In Christ Jesus I have begotten you through the gospel," and of Onesimus, "whom I have begotten in my bonds." (2 Cor. 4:15, Philem. 10.)

4. The same result is reached when we examine the numerous passages which speak of regeneration or use equivalent terms: "To as many as received him to them gave he power to become the sons of God, even to them which believe on his name, who were *born*, not of blood, nor of the will of the flesh, *but of God*."\* Can this possibly mean external baptism, of which not the remotest hint had before been given? How then can it be truly said that these are "convertible terms?" And so in the texts before referred to (John 3:5-11), when our Lord told Nicodemus of the necessity of the new birth, if he had meant baptism with water, with which the Jews were perfectly familiarized in their "divers baptisms" or washings, is it likely Christ would have

\* John 1:11-13.



introduced the subject with so much solemnity—"Verily, verily, I say unto thee, except a man be born again [or from above,] [or *baptized*], he cannot see the kingdom of God." And when Nicodemus strangely misunderstood him to mean a second natural birth, why did not "the teacher sent from God" immediately correct his mistake by adding, "I mean only water baptism!" Why still further seem to darken so simple a subject by referring to "the wind which bloweth where it listeth," &c.

5. If regeneration, or being born again, be only another expression for baptism, so that these are "convertible terms," let us try the substitution in a few passages, and see whether it will make sense. "Whosoever is born of God (*i. e.*, baptized,) doth not commit sin—cannot sin." Is this true in any intelligible sense, of all baptized persons? "Whosoever believeth, is begotten of God." But, said the Ethiopian eunuch, "what doth hinder me to be baptized?" "If thou believest with all thy heart, *thou mayest*," *i. e.*, mayest "be born of God." But according to the first passage, if the eunuch *believed*, he was *already* "born of God."

6. There were special reasons in the days of primitive Christianity, as before intimated, amid the fires of persecution, in the hazard of temporal benefit and even of life, which stared the new convert in the face, why the open profession of faith in Christ and the *external badge* or form of that profession, should in some instances appear to stand in close connection the one with the other. Thus: "As many of you as have been baptized unto Christ have put on Christ." Again: "By one Spirit we are *baptized* into one body." "We are buried with him by baptism into death, \* \* \* that we also should walk in newness of life." So it is said: "Whosoever *confesseth* that Jesus Christ is come in the flesh, is born of God. No man can say that Jesus is the Christ but by the Holy Ghost." But it surely needs no proof that "the confession of Christ," as in the case of Simon Magus, Ananias and Sapphira, and indeed of all other hypocrites and self-deceivers, was no evidence of

being born of the Spirit—and the same is true of baptism as the outward form and recognition of discipleship.

7. The same spiritual influence designated by the term “regeneration,” &c., is said to be by another and a very different instrument. “Of his own will *begat* he us,”—there is the divine power. But how was this blessed work performed? Not by baptism, but “WITH THE WORD OF TRUTH.”\* There is not in the whole Bible a text which ascribes regeneration to baptism as explicitly as this attributes it to “the word of truth.” But the preaching of the gospel is not invariably attended with regeneration by the Holy Spirit. The same is true of baptism.

We are told by High Churchmen that this is “the only sacrament by which the gospel can be preached or *its distinctive grace conveyed* to an infant mind;” and much pious horror is exhibited at that view of the subject which denies “the waters of pardon and of promise” to an infant of infidel or atheist! Such infant, dying, “goes into eternity with nought to impart *a difference of glory* in the resurrection, wrought by which angels may know that it had come from a Christian land!”† But this is surely giving “the angels” very small credit for intelligence! Besides, the same writer says of Presbyterians: “They have no baptism!” Yet he rebukes our church for declining “to set faith’s mark upon every infant’s brow,” without respect to parentage or other circumstances! That, however, is a subject on which we cannot now enter. It may be proper simply to remark that if our High Churchmen had lived in the days of circumcision, which was restricted to the infants of Jews by birth and proselytism, their anxiety to enlarge the boundaries of angelic knowledge would have found ample scope for exercise!

The several proofs now adduced must suffice as *hints* of the manner of the Scriptures in speaking of this topic. But before closing this chapter we refer to an objection. It is said with much confidence, that our

\* James 1: 18.

† Clergyman Looking, &c.

own Confession of Faith teaches "baptismal regeneration," and "our ministers *dare not* bring it forward as there exhibited!"\* Let us look at this most extraordinary assertion.

The proof is said to be in chap. 28, sec. 1 and 6. These passages are sufficient, we are told, if they could be fairly brought before the minds of the people, "to *compel* our ministers to make these living waters free for all, or parents \* \* would be driven into the (Episcopal) Church."† By reference to the chapter cited, we find as follows: "Baptism is a sacrament, not only for the solemn admission of the party baptized into *the visible* church, but also to be unto him a sign and a seal of the covenant of grace, of his *ingrafting* into Christ, of regeneration, of remission of sins, and of his giving up unto God, *to walk in newness of life*." This is the general doctrine. But *to whom* are these benefits given? "The efficacy of baptism *is not tied to that moment* of time when it is administered. BY THE RIGHT USE of this ordinance, the grace promised is not only offered, but really *exhibited and conferred* by the Holy Ghost, to such (whether of age or infants), as that *grace belongeth unto*, according to the counsel of God's own will, in his appointed time." But does this teach that "regeneration is the one *immediate* effect of baptism?" Does it say that "without regeneration, it is no sacrament?" Preposterous! Presbyterians rejoice to hold and teach that "by the *right use* of this ordinance" these benefits are "conferred by the Holy Ghost" upon adults, viz. (as in the case of the other sacraments), upon "worthy receivers," *i. e.*, true believers. But it is expressly taught a few lines before, that "grace and salvation *are not so inseparably* annexed unto it (baptism) that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated." And is this the same with the High Church dogma, "that baptism and regeneration are convertible terms?"

As regards infant baptism, Presbyterians joyfully teach

\* Clergyman Looking, &c., p. 59, 74. N. Y. *Churchman*.

† Ibid., p. 74.

with the venerable Dr. A. Alexander, that "there *may* be such a thing as baptismal regeneration," *i. e.*, regeneration by the Spirit of God, at *the time* of baptism; and parents, "by the right use of this ordinance," are entitled to expect such a blessing in connection with this means of grace. But by what sophistry can this be made to mean that every baptized person is regenerated or changed in heart by the Holy Spirit? Yet the Episcopal minister is compelled *to say* at every such baptism, "We yield THEE hearty thanks that it hath pleased *thee to regenerate this infant* with thy Holy Spirit!" How many or how few are regenerated at baptism, Presbyterians pretend not to know, for the Scriptures have not informed us on that point. But thousands of most painful examples in after life, demonstrate that not all baptized infants are thus "created anew in Christ Jesus," or "born of the Spirit."

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## CHAPTER VII.

## DIFFICULTIES OF BAPTISMAL REGENERATION IN CONNECTION WITH THE BURIAL SERVICE.

WE have been investigating *the decided Calvinism* of the XXXIX Articles, as adopted by an "Arminian clergy," and the Popish characteristics of the "Liturgy," especially as they stand in bold contrast with the professed Protestantism of the Episcopal system. I must not omit to say that in *one* particular the Prayer Book is remarkably consistent with itself. I will explain my meaning.

1. After baptism, the minister offers "*thanks* to Almighty God," "that this child is regenerated with the Holy Spirit and received for his own child."

2. In "the Catechism to be learned before confirmation," the same "child" is taught to say, "In baptism I was made a member of Christ, the child of God and an inheritor of the kingdom of heaven," and to "heartily thank God that he hath called *me* (the child) to this state of salvation."

3. Immediately after "confirmation," at the age of fifteen or sixteen,\* the bishop prays "the Lord to defend *the child*, \* \* \* that he may *continue* thine forever," *i. e.*, in "the state of salvation." Thus far there is perfect harmony. Not a word of *the possibility* of baptism without "regeneration by the Holy Spirit," not the remotest *suspicion* of the youth having fallen from "a state of salvation" by "sin after baptism." Yet the 16th Article expressly says, "After we *have received* the Holy Ghost we may *depart from grace* given and fall into sin; and by the grace of God we may arise again and amend our lives." But the bishop, at "confirmation," is required to make no reference to such a *possible state* of things as "a fall into sin and departing from grace!" Nor does he even allude to the inquiry

\* Dr. Hook's Dict., Art. Confirmation.

whether the person has "arisen again and amended his life!" This seems to be left to the Rector, who teaches the catechism to prepare for confirmation. It is taken for granted, absolutely by the bishop, that having been "baptized and regenerated" in infancy, the youth is still "the child of God" and in a state of salvation." For he has learned the catechism and has come to be confirmed.

4. But there is something worse than all this, though perfectly *harmonious* with the dangerous delusions aforesaid. The Prayer Book contains "an order for the burial of the dead," but it is "not to be used for any *unbaptized person*," nor "for persons who die excommunicate," nor for suicides. Here again the minister is required to say over all but the three classes just mentioned, "It hath pleased God to take out of this world the soul of our *deceased brother*. We THEREFORE commit his body to the ground, \* \* \* looking for the general resurrection \* \* and *the life* of the world to come, \* \* \* when the corruptible bodies of those who *sleep in him* (Christ) shall be changed and made like unto his glorious body. Then shall be said or sung, I heard a *voice* from heaven, saying unto me, Write, from henceforth *blessed are the dead* who die in the Lord; even so saith the Spirit, for *they rest* from their labors."\*

\* We quote "the American Prayer Book." As this "burial service" stands in the English copies, it is still more objectionable. Thus "while earth is cast upon the body," this is said: "It hath pleased Almighty God of *his great mercy* to take unto himself the soul of our dear departed brother. \* \* \* We commit his body to the ground in sure and certain hope of eternal life, &c." Then the priest says: "Almighty God, \* \* \* we give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world, &c." Again in the Collect, they say, "That we may rest in him (Christ) as our hope is, this our brother doth."

Now is it true, that when God "takes unto himself" the soul of a notoriously wicked person, dying in his sins, it is "of his great mercy?" And is it a cause of *hearty thanks* that it hath pleased God to deliver such a *brother* out of the miseries of this sinful world, if he is plunged into the torments of the future world? Is there not here a dangerous delusion, a monstrous perversion of the truth.

Several other prayers are given of the same tenor. And this is the style in which "the church" buries thousands who have died without the slightest evidence of true piety. Having been "regenerated in baptism," she deludes all such with the notion that they remain so at "confirmation," and when dead, she utters over their corpses the triumphs of faith, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ. Death is swallowed up in victory."

We have thus traced the High Churchman, whose "sins original and actual" have been washed away in baptismal regeneration in infancy, from "the waters of pardon and promise" to his bright throne in heaven! But the case is even more abhorrent to reason and piety (if that were possible) in the example of the person *baptized* in *adult* years. When he is dead, though like Simon Magus (Acts 8: 13) he may have received the ordinance while "in the gall of bitterness and the bonds of iniquity"—even such a person is laid in the grave while priest and people use the same language of triumph, utter the same shout of victory! Did the arch deceiver ever devise a more cunning snare for the delusion and perdition of souls! Yet for this "burial office," Mr. Van Deusen says, "the warmest *admiration* has come from all hearts!"\* On the contrary, we believe that as used over the graves of wicked persons, though baptized in infancy or adult age, it must excite unmingled horror in every enlightened mind. Even the beautiful passages of Scripture so abundantly quoted, are perverted in all such cases to the worst purposes, and in fact are made to utter practical falsehood.† Such are some of the *admirable* features of that "best *system* or *mode* for extending and perpetuating Christianity in this

\* Christianity in the Republic, p. 148.

† Ibid., p. 91. Why should baptism always be attended with "regeneration with the Holy Ghost," when in the Lord's supper "the wicked and such as be void of lively faith," "do eat and drink to their condemnation," for so says the 29th Article, as also the 25th.

or any other nation." Even Toplady, one of the most distinguished Episcopal divines, could utter the following humiliating confession: "We have already forsok the good old paths trod by Christ and his apostles. \* \* \* \* \* Our liturgy, our articles, and our homilies, still keep possession of our church walls, but we *pray*, we subscribe, we assert one way—we believe, we preach, we write another. In the desk we are verbal Calvinists, but in the pulpit we *tag the performance* with a few minutes "entertainment compiled from fragments bequeathed to us by Pelagius, Arminius, Arius, Socinus and others *still worse than these*." "IS THERE A SINGLE HERESY," he adds, "that ever annoyed the Christian world, which has not its partisans among those who profess conformity to the Church of England.\* This was said in the latter part of the last century—and whether it is less true of our High Church Episcopacy, is no very doubtful point. Toplady, and many others of the English Episcopal Church, were not quite so sanguine as Mr. Van D. seems to be, that the "church system," which (he says) "Christ himself instituted and prescribed, is the *best mode* for the dissemination of morality and religion throughout the nation."†

There is a method sometimes employed to evade the shocking conclusions thus lawfully deduced from the "Liturgy" on baptismal regeneration. But it is a mere evasion, and of course it is entirely without foundation in the Scriptures. On this subject, indeed, as the Rev. Geo. Stanley Faber,‡ an English Episcopal minister, has demonstrated, "the church is a house divided against itself."

1. Some, as Dr. Waterland and one or two bishops, have taught that "regeneration or the new birth is not an internal change of the soul," "but only an external change of man's relative state towards God," "not a moral change of disposition." Thus the baptized infant of a believer would sustain a widely different outward

\* Works, p. 275.

† Christianity in the Republic, pp. 91-9.

‡ Primitive Doctrine of Regeneration.



relation to the church and her Head, from that of an unbaptized child of heathen parents. This interpretation, however, is shown by Mr. Faber to be utterly false. For the express terms of the Holy Oracles prove that scriptural "regeneration" is "a birth from above," "a birth from the God of heaven," "a birth from the Holy Spirit, as contrasted with a physical birth of flesh," "which contrast vanishes if we limit the sense to a mere outward change of relation." Persons thus "born of God" "have power (or privilege) to become the sons of God," "do not commit sin," "cannot sin," "love the brethren," "know God," and "overcome the world." So also they "are born again, not of corruptible seed, but by the word of God," and "baptism, not the putting away of the filth of the flesh, doth save us." Thus, adds Mr. Faber, "the terms used in Scripture indicate a moral change of disposition, obedience to the truth through the Spirit, and purification of the soul." To say, therefore, that "regeneration" is an external or relative change only, is a manifest perversion of the truth.

2. Another, and the true scriptural view of regeneration, according to Faber, is that it is "a moral change of disposition (or change of heart) associated with a change of relative condition, of which baptism is the outward and visible sign." "It is a moral conversion of the heart"—"a moral renovation of the inward frame, and this may, according to the Divine pleasure, take place either before baptism, or in baptism or after baptism."

The obligation of this great moral revolution in the soul rests, he says, "upon the apostasy of man occasioned by the fall;" "it is founded upon an eternal moral necessity, which has subsisted ever since man's heart became alienated from God and true holiness." "This change," he adds, "is in Scripture called 'regeneration,' 'conversion of the heart,' 'renovation,' 'new creation,' 'resurrection from the death of sin to the life of righteousness,' 'circumcision of the heart,'" &c.

With these explanations before his mind, let the reader

recall the shocking assertions of the Liturgy as quoted above—that the person baptized is thus made “a member of Christ,” “a child of God,” “regenerated by the Holy Spirit,” put “in a state of salvation” and at death is received with the song of triumph, “Blessed are the dead who die in the Lord,” &c. Is not this monstrous?

There can be no doubt that both in England and America there are not a few High Church Episcopalians who go the full length of the *opus operatum* doctrine of Popery in regard to baptismal regeneration. Hence, when some years ago, Bishop Meade wrote in opposition to the doctrine of regeneration at baptism, “*The Churchman*” demanded “how a Christian bishop *dared openly* to impugn the church’s teaching on baptism?” “One or the other of us must be wrong.” Well did Dr. Aydelott, while an Episcopal presbyter, declare that “there were two entirely different gospels and kinds of religion in the church”—“a vast moral desert,” &c.

The notion that regeneration as taught by Christ and his apostles is “a mere external change of the relative state,” appears to be adopted by Bishop Hobart in order to evade the monstrous conclusions legitimately drawn from the Liturgy. “There is a distinction,” he says, made in the language of the Episcopal Church as well as in Scripture between *regeneration* and *renovation*.” “Unless,” he adds, “the baptized person is renewed by the Holy Ghost, his baptismal regeneration will only increase his guilt.”\* This, however does not much mend the matter. Where has the Scripture said that a person may be “*regenerated* by the Holy Ghost,” but not “*renewed* by the Holy Ghost?” Did the Psalmist so teach? “Create in me a clean heart, and renew a right spirit within me.” Both clauses of this Hebrew parallelism mean the same thing. This “new creation” and “the renewal” are substantially the same. “Renovation \* \* \* is obviously used in Scripture,” says Faber, “to express that progressive sanctification or

\* Apology for Apostolic Order, p. 230.

growth in grace, the gradual healthy development of the germ of spiritual life." "But, save with this explanatory adjunct, *renovation* and regeneration are identical." "Strictly and properly," he adds, "*conversion of the heart* is the very same as moral regeneration, as was taught by Augustine."

Bishop H. says he teaches baptismal *regeneration* in this sense, "that the baptized person is born again, not in the affections of his soul, but into a *new state*, &c." But can any one be so regenerated or "born of God" as to "*love the brethren*," "*overcome the world*," "*know God*," &c., without any change in his affections? And when the minister prays, just before baptism, "Give thy Holy Spirit to these persons that they may be born again and made *heirs of salvation*"—does it all indicate a mere "change of state," but no "change of the affections?"

Again, when a person of twelve or sixteen years of age is preparing to be confirmed, he is taught the Catechism, which says of baptism, "wherein I was made a member of Christ—the child of God." "I thank our heavenly Father that he hath called me to this state of salvation." "Adults, when baptized, are to "give thanks that they are made *heirs* of everlasting salvation." They are admonished that "having put on Christ," "being made the children of God," they are bound "to die from sin, and rise again to righteousness, continually mortifying all evil and corrupt *affections*." And in the preceding prayer these adults are represented as "*truly repenting* and coming to Christ by faith." These forms surely look beyond a mere change of *relative state*, and concern "the affections of the soul." Either Bishop H. or the liturgy is in the wrong—rather his attempt to explain away the language of the liturgy is a miserable failure.

Bishop Hobart further explains that "the baptized person is born again into a new state, in which he receives *conditionally* a title to the blessings of the gospel covenant." But this is simply to *contradict* the liturgy, not to explain it. It declares positively, without any conditions, that the baptized child is "regenerated by

the Holy Spirit and received as God's own child by adoption, and incorporated or grafted into *God's holy church*." "And for these blessings the minister is required to give thanks to God." Where are the bishop's "conditions" in all this? He and the liturgy are in direct opposition to each other. He says "a conditional title to gospel blessings" is received in baptism. The liturgy teaches that *the blessings themselves* are received without any conditions.

It was in view of such conclusions as these that Rev. Dr. Aydelott, while still an Episcopal presbyter, felt constrained to say, "No part of the Prayer Book is so open to objection as this; none has so grieved the hearts of good men from the very first as this baptismal office."\*

As the question of regeneration, viewed as inseparable from baptism, is of infinite practical importance, let us examine the doctrine, taught by another High Church ecclesiastic. Dr. Hook's "Church Dictionary," revised and republished in this country, is a sort of cyclopædia of prelacy, and is good authority on such topics. If words have any meaning, Dr. Hook takes very different ground from Bishop Hobart's view, *i. e.*, that regeneration is a mere change of state and does not touch the affections or dispositions of the soul.

(1.) Under the article "conversion," Dr. Hook says: "That the sins, original and actual, of the *faithful* recipient of baptism (of course an adult) *are washed away*, the church doth teach," of course not without baptism. Again, of infants, he says: "In the opinion of our Reformers, regeneration and remission of sins did accompany baptism." Of all this he approves cordially. Elsewhere he speaks of "the baptized" as "therefore in fact regenerate."

(2.) Dr. Hook teaches that regeneration is so connected with baptism that "*it* (regeneration) *cannot be repeated*—because this would require *the repetition of baptism*, which were an act of *sacrilege*." This is certainly making "the washing away of all sin" or "the remission of sin" to depend absolutely upon the rite of

\* Conditions and Prospects of the Episcopal Church.

baptism. There are none of Dr. Hobart's "conditions" here!

(3.) Yet, in contradiction of all this, under the article "regeneration" Dr. Hook quotes with strong approval, Mr. Simeon, of Cambridge, as follows: "Does God *always* accompany the sign with the thing signified?" Mr. Simeon's answer is, "*We cannot know or even judge* respecting it in any case whatever, except by the fruits that follow." "It may be considered only *a doubtful point.*" Which is the same as to say, that our ignorance is so great that separate from the fruits we can form no judgment on the question! But this is precisely the doctrine of the Presbyterian Confession, viz., that a person may be regenerated by the Holy Spirit at baptism, and that some infants are probably thus "born again"—but beyond this "ye shall know them by their fruits." Here, then, Drs. Hook and Simeon are evidently at swords points. Yet strange to say, Dr. Hook says of the extract from Simeon, "We have seldom seen *the truth* more briefly vindicated!" Which is the same as to say that our knowledge is so limited that we cannot even judge whether "the thing signified" always accompanies "the sign" or not—and "THIS TRUTH is vindicated" by Mr. Simeon! As to the condition of those unfortunate persons who have been baptized but not regenerated, their case is a sad one—for to regenerate them now would be "an act of sacrilege," viz., "a repetition of baptism!"

4. Dr. Hook is still more explicit. After the "washing away of the sins, original and actual, of the faithful recipient of baptism," he says "he may by his own fault fall again into sin, in which if he die, he shall *without doubt perish everlastingly*—his condemnation being rather increased by his baptismal privilege." We suppose of course, "all his sins, original and actual," will then return upon his soul for punishment.

On the whole it is obvious that this doctrine of "Baptismal Regeneration" is one of those inscrutable mysteries, like "Apostolic Succession," tactual succession, which none but High Churchmen can fathom. It is a "washing away of sin, original and actual;" but not-

withstanding "original sin" so remains "that the person will always by his own fault fall again into sin, his conscience be defiled, &c." It is "baptismal purity;" "the baptized are therefore in fact *regenerate*," "born of God." They thus become "the children of God"—but they may to-morrow become the children of the devil. And this process back and forth may go on for an indefinite number of times. "Regeneration," again, "cannot be repeated, except by repeating baptism"—but "this would be sacrilege." "Regeneration and remission of sins" do accompany baptism; but notwithstanding, in no case of baptism can we KNOW whether the subject is regenerate or not, until he prove it by the fruits of holiness. Nay, except by the fruits, we cannot even form any *judgment* respecting it! "The Holy Spirit gives new life at baptism," and that "by his immediate agency"—but the recipient of this "baptismal privilege and purity" often "falls into sin, in which if he die, his condemnation is not avoided, but rather increased." Whether "all the sins, original and actual," washed away in the baptism of an adult, are again charged upon him when he falls from grace and perishes, is a curious question not cleared up by High Churchmen.

"Baptismal regeneration," therefore, like the magical influence which has streamed through eighteen centuries from the fingers of Popes and bishops in ordination, is a certain vague, undefined and undefinable *quiddity*, to which it is difficult to give "a local habitation," or even an intelligible "name." We fully believe that true believers may fall for a time into grievous sins, and thus incur the divine displeasure; but they will be "visited with stripes" and brought out of that state before death. We also teach that if left to themselves, even those who are "regenerated by the Holy Spirit" would fall and perish. But can it be true that those who have been made "the children of God," "heirs of salvation," received "the remission of sins"—whom "God hath accepted in the Beloved" and "brought to a lively hope," and who are "purchased with the precious blood of Christ, as of a Lamb slain"—that

this class of persons "do often fall into sin," "their conscience again defiled," and their condemnation rather increased by "baptismal purity and privilege!" Every true Christian is one of Christ's "*sheep* who hear his voice and follow him." He says, "I KNOW THEM." But to the lost he will say, "Depart, ye cursed, I *never knew you.*" High Churchmen would add to the sentence of some of them—"except that I regenerated you in holy baptism!" Genuine believers are "kept by the power of God through faith unto salvation." "I will put my fear in their hearts, that they *shall not depart* from me." "If any man eat of this bread, he shall live forever." "He is able to save to the uttermost"—"BECAUSE He ever liveth to make intercession for them"—"and him the Father heareth always." He prays, that "they may be with me where I am." "Holy Father, *keep through thine own name*, those whom thou hast given me." These are but specimens of the texts which prove that whom God regenerates, he justifies and glorifies. Well may Paul exclaim, "Who shall separate us from the love of God?"

Dr. Hook utterly repudiates the Calvinistic doctrine of the new birth, "as the first influx of irresistible and indefectible grace, that *cannot* be repelled by its subject, and which must *issue* in salvation." "Of such grace," he says, "our church knows nothing." But it is very obvious that by using such terms as "irresistible," "indefectible," "cannot," "must," he intended to make our doctrine look as odious as possible. It will appear, however, that he does not understand the subject. We will try to make it plain. We teach that when it *pleases God*, according to his purpose and grace, to perform for any soul the work which Dr. H. calls "conversion"—*i. e.*, "a change of heart and life from sin to holiness"—HE CAN DO IT. "He can work in that soul both *to will* and to do of his good pleasure." This is "irresistible" grace. We concede that the corrupt nature often does greatly resist and grieve the Spirit of God by endeavors to drive away convictions of sin, &c. But if, as in the case of Saul of Tarsus, it is the good pleasure of God to translate him from darkness to light, he is able to over-

come, by his Spirit and grace, all resistance. Dr. Hook, and High Churchmen generally, we suppose, take the opposite view, *i. e.*, that God tries, but *cannot* convert some souls—he is often frustrated and defeated in his efforts at conversion! Now if this be true, what infinite folly to pray God to do what, in very many cases, *he cannot* do! Better pray to the sinner to consent to be converted—then all would be easy. Thus much for “irresistible grace.”

As to “indefectible grace”—we believe that when the most wise and merciful God, by his Spirit, has thus at the infinite expense of the death of his Son, made persons “new creatures in Christ Jesus,” and they have become of the number of his “sheep”—it also follows, as Christ himself declares, “*they shall never perish*, neither shall any pluck them out of my hand.” But our limits will not allow us to pursue this topic farther.

The passage of Holy Writ which seems most to favor the High Church doctrine of “baptismal regeneration,” is Titus 3: 5. “According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.” “The washing of regeneration” is interpreted to mean regeneration by baptism. Dr. Scott, an Episcopalian, comments thus: “The washing of regeneration is that new birth of the Spirit of which ‘the laver’ of baptism was the sacramental sign, *but nothing more.*” Admitting, for argument, an allusion to baptism, the two forms of phraseology seem plainly to mean the same thing, *i. e.*, the new birth by the Holy Spirit. But the text no more proves a spiritual birth to be inseparable from baptism, than Psalm 51: 7 proves a spiritual birth to be inseparable from “the sprinkling with hyssop.” David says, “Purge me with hyssop and I shall be clean; WASH me, and I shall be whiter than snow:” a Hebrew parallelism, both clauses having the same meaning, though the hyssop refers to a ceremonial act. So “the washing of regeneration” and “the renewing of the Holy Ghost,” clearly indicate the same great change, only expressed in different terms. The idea of an inseparable connection between baptism and “the new birth” is not so much as hinted at. For Paul,



doubtless, had not forgotten such cases as that of the baptized Simon Magus, whom Peter pronounced to be "in the gall of bitterness and bonds of iniquity"—who "had neither part nor lot in the matter," "his heart being not right in the sight of God."

And now, what Christian heart but must shudder in contemplating the Rev. Dr. Hook and other English clergymen, repeating "the Burial Service" over an adult whose "sins original and actual had been washed away in baptism," but who "has fallen into sin," and dies in secret vice, "his condemnation," as he admits, "being increased by his baptismal privilege." Dr. H. quotes the rubric of the Prayer Book thus: "The office is not to be used for any that die *unbaptized*, or excommunicated, or have laid violent hands upon themselves." "All *other persons*," he adds, "that die in the communion of the visible church, are capable of these rites of Christian burial." So in the case of the wicked person supposed: the doctor takes his "Prayer Book" and says: "It hath pleased Almighty God, of *his great mercy*, to *take unto himself* the soul of our dear departed brother." \* \* \* "We commit his body to the ground in *sure and certain hope of eternal life, &c.*" "We give thee hearty thanks that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." And in the Collect, he prays, "That we may rest in Him (*i. e.*, Christ,) as our hope is, this our brother doth." If this is not to teach "a strong delusion," what would be?

The American editor of the "Church Dictionary" says: "Our Reviewers struck out the words in the English Service just after 'we commit his body to the ground,' viz., 'in *sure and certain* hope of the resurrection to eternal life.'" He adds: "This clause was a great stumbling-block in the way of conscientious clergymen of the Church of England." "A great stumbling-block." That is a very mild expression! It is the precise gospel of the Old Serpent—"Ye shall not surely die." In thousands of cases it teaches to "believe a lie!" It is not surprising, therefore, that this horrible profaneness was too strong for the digestion of

the "American Reviewers of the Book of Common Prayer." But they have left enough to startle, if not disgust, most "conscientious clergymen," as was before demonstrated.

These are curious illustrations of Dr. Van Deusen's "best method" of promoting "morality and religion!" As to the other sacrament, the Lord's Supper, Episcopal usages are not much better. Dr. Aydelott, who was an Episcopal priest at one time, says that he himself was admitted to the communion by one of the most distinguished Episcopal ministers, without the slightest examination as to his views of the gospel, or his experience of its power. "He might," he adds, "have been not only spiritually dead, but \* \* \* even an infidel, for aught his pastor knew." "Thus so many unconverted men, thoughtless, self-deceived ones, and others *still worse*, have found their way into the Episcopal churches." And thus the most sacred ordinances are greatly profaned.

In view of the foregoing facts and arguments, it is not surprising that so early as 1689, under the reign of William and Mary, an effort was made to revise the English Prayer Book. Such men as Bishops Burnet, Stillingfleet and Tillotson were the movers—but it failed; though the book was the one sanctioned in the reign of the notoriously profligate Charles II, under whom two thousand of the best of the clergy were excluded from their livings, and "of every five churches in England, one was vacant"—as Archdeacon Denison testifies.

In 1785, the first General Convention of the Episcopal Church in this country, under the lead of the excellent Bishop White, undertook a revision, so far as to adapt the Prayer Book to their evangelical views. "They expunged," as Bishop Cummins states the facts, "from the English Prayer Book those Articles which contained the words 'baptismal regeneration,' 'priest,' and 'declaration of absolution,' instead of which were substituted the words 'declaration concerning the forgiveness of sin;' also, expunging the words in the Apostles' Creed, 'He descendeth into hell,' for which words

there is no authority in the word of God, and which were never used during the first four hundred or five hundred years of the existence of the church. The prayer in behalf of all bishops, priests and deacons, meaning of the Episcopal Church, was changed so as to embrace 'all bishops and other pastors.' The Prayer Book was unanimously recommended by the Convention to all Episcopal ministers, and was used by them for four years, having been first read by Bishop White in old Christ church, in Third street, Philadelphia."

This revised edition, commonly called "The Bishop White Prayer Book," was condemned by the Convention of 1789, through the influence of Bishop Seabury. The same Convention inserted a recognition of the doctrine of oblation (or sacrifice) in the service of the Lord's Supper. Bishop White did not believe in the divine right of apostolic succession; he only recognized the Episcopal system as an ancient and desirable form of church polity. This was of course very wrong, in the judgment of High Churchism.

The struggle which has long agitated the Episcopal Church in America, has at length issued in the organization of "the Reformed Episcopal Church." In a recent discourse, Bishop Cummins, who was the first to secede, has stated the basis of this movement. After informing his audience "how sorely he had often been tried when discharging his duties as a bishop by having to join in ceremonies of which he did not approve, and say things with which he could have no sympathy," he went on thus: "The Reformed Church adopts the Bishop White Prayer Book, and it aims not to destroy but to conserve the old faith of the Protestant Episcopal Church, and firmly holds to that authority of religion which recognizes a fellowship between all ministers of God's gospel, no matter of what denomination. It excises from its liturgy the very name of priest, and discountenances the erection of altars in churches, as even more abhorrent than the genuflexions and ceremonies before that altar." The bishop expressed a firm faith in his work, and said that unless it was of God, it would surely come to naught.

The friends of this movement allege that "all hope of reforming the Episcopal Church while they remained within her pale, was utterly hopeless." In this they are undoubtedly right. It may be proper to add, however, that the argument in this and the previous chapter was completed many months before the origin of "the Reformed Episcopal Church." We rejoice to have such a confirmation of the logic we have employed.

Nor is it the least of the objectionable features of the Prayer Book, that in the ordination of presbyters, mis-called *priests*, it copies so closely the very terms of the Romish mass book. What an utter disregard of New Testament phraseology in the expression, a Protestant *priest*! "The order of priesthood!" "The form of ordering priests!" These terms are quite natural and consistent in the Popish church, where, in the mass, the priest pretends to offer a sacrifice, *literally* to offer the body of Christ upon the altar for the remission of sins. But in a Protestant church it is simply nonsense or something worse. No truth more plainly appears in the New Testament than this, viz., that our blessed Lord is the only, ever-living and all-sufficient PRIEST of his church, and that she needs no other. His sacrifice *once* offered, *once* for all, forever excludes all others by men or angels. This doctrine is largely demonstrated in the Epistle to the Hebrews, and the opposite doctrine is both anti-scriptural and impious; because it exalts man into the place of the Divine Saviour, "who bore our sins in his own body on the tree," and is our intercessor in heaven. Where have Christ and his apostles called the ministers of the word *priests* or given them "a sacerdotal function?" This should suffice.

Agreeably to this gross departure from New Testament usage, these priests are endowed with the power to practise a kind of Popish "confessional." Thus, in their ordination, the bishop uses this language: "Receive the Holy Ghost for the office and work of a priest in the church of God, now committed to thee by the imposition of our hands. *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.*" (There is here an alternate form allowed,

but a majority of the bishops use the form here given.) So also, in the stated services of the church, there is a "declaration of *absolution* or *remission of sins*, to be made by *the priest alone*, standing: the people kneeling."

But if there be a *priest*, it is quite natural that he should have an *altar*. And here it is. When the bishop is about to form a pastoral relation between one of the *priests* and a congregation, the terms "altar," "sacerdotal relation," "sacerdotal connection," are freely used, and the new pastor is made to say the following prayer: "Thou hast honored thy servant with appointing him to stand in thy house and to serve at thy *altar*, &c." We have not the Romish mass-book at hand, but there can hardly be a doubt that this was the original, from which the Prayer Book is a pretty close copy. Protestant Christianity repudiates all such conformity to Jewish rites—all such apeing of Popish mummery.

Let any person of sense apply such forms to the original institution of "the Lord's supper," a phrase which the Prayer Book has not expunged. Read the record, Matt. 26: 20-28. "Jesus sat down with the twelve," viz., to eat the passover, "and as they were eating, Jesus took bread and blessed and brake it," &c. Where was the *altar* in this case? Did our great High-Priest offer any sacrifice, bloody or unbloody, in the institution? Did he take *himself*, the only victim, into his own hands, and offer *himself* by handing his whole body round to be eaten by each of the twelve? So when the inspired Paul uses the phraseology, "eat the Lord's supper," 1-Cor. 11: 20, can any person of common sense imagine he intended to convey the idea of a sacrifice, a priest, an altar and a victim? He knew too well the precise language of the adorable Saviour, "This do ye in remembrance of me," "to show forth the Lord's death till he come."

But it is proper to inquire, whether Episcopal ministers and people have exhibited any great tendency to forsake the true Protestant doctrine in regard to the functions of the clergy and adopt the corrupt interpretation of the Roman apostasy? In reply we quote the words of Rev. Mr. Latane, formerly Episcopal Rector

of a church in Wheeling, now of the "Reformed Episcopal Church," "that MANY (of the Episcopal *priests*) have come to look upon *themselves*, and their people to regard them, as really priests, their office as a priestly office, and the Lord's supper as a sacrifice, the Lord's body and blood being in some form *offered* in that sacrifice." "Can we wonder," he adds, "that the doctrine and practice of priestly *confession and absolution* should claim a rightful place in the (Episcopal) Church."

The same able writer, who, impelled by a sense of duty, "has withdrawn from the Protestant Episcopal ministry," in his letter to Bishop Johns, announcing the fact, makes the following startling statements: In 1869, alarmed by certain corrupt innovations in doctrine and usage, nine bishops met in New York to confer together as to what was to be done to avert the impending danger. They simply asked for some changes in the liturgy, or an insertion of some alternate phrases, where the most objectionable anti-protestant language was employed. What was the result? "Their propositions were fairly scouted," and Bishop Potter, of New York, issued a pastoral letter, predicting the certain "judgment of the General Convention," "that the movement will end in a *mortifying discomfiture*," and that "very nearly the whole church will stand amazed that any respectable body of churchmen, not to say bishops, could have been found to give their countenance to such propositions," and that "it is indeed astonishing that they did not see that the thing to which they were urged to give their countenance was *an absolute impossibility*."

Bishop Potter was a true witness in this matter of the *nine bishops*. And so confident was he that his High Church brethren were of the same mind with himself, that, to use Mr. Latane's language, "he boldly *threatens* them, that whenever such revision of the Prayer Book shall take place, then, if two-thirds of the bishops and three-fourths of the dioceses may be expected to act according to their principles," it would result in such changes (and he distinctly specifies them,) as would make the Prayer Book teach unmistakably the doctrine of the presence of our Lord's body and blood, "verily and indeed," in the Lord's supper."

The Bishop of New York felt that he was master of the situation, and in the spirit of Pope Pius seems to regard the Episcopal Church as so much "clay in the hands of the potter." The chief alteration desired by the "nine bishops," according to Mr. Latane, was this: "that any minister who desired it, might be allowed to omit from the service that single clause which makes him seem to declare of every infant, after he has baptized it, that the child is now regenerated with God's Holy Spirit." Well, this seems reasonable enough to those of us who are mere lookers on. But not so my Lord Bishop. He tells these Low Church men to BEWARE, lest they arouse into action "THE PRINCIPLES of two-thirds of the bishops." And, then, what would ensue? Why such a revision of the Prayer Book as would make it teach "*unmistakably* the doctrine of priestly absolution" and the actual bodily presence of our Lord in the Eucharist; of course his whole body being present in a thousand different churches and countries and in heaven too, at the same moment! This prelate seemed to think that "two-thirds of the bishops and three-fourths of the dioceses" would work wonders, if once provoked! In view of such developments as these, every one can judge for himself whether "the Prayer Book" be not a fertile soil for the germination of many of the worst superstitions of apostate Rome. What became of the petition of the "nine bishops," when brought to the notice of the General Convention, may be told hereafter.

## CHAPTER VIII.

DIFFICULTIES OF THE PRELITICAL SCHEME OF CHURCH GOVERNMENT—DR. VAN DEUSEN'S THREE MODES—VIEWS OF THE ENGLISH REFORMERS AND CERTAIN MODERN DIGNITARIES.

FROM the doctrinal discussion we now turn to the constitution of the ministry and mode of church government according to the Prelatical scheme. "Christ," says the Rector, "prescribed *one mode* for the salvation of men (*i. e.*, the Episcopal Church), \* \* \* \* the true and divine way." "Men," he adds, "are the advocates of a variety of systems, \* \* \* all human schemes." Amid "all these multiplied forms," he informs us, "there are three distinct systems, viz., the Romish, the Denominational, and the Episcopal or church system."\* But to this classification, we as non-Episcopalians do most seriously object, for several reasons.

First. *It is altogether at fault in regard to strict logical precision.* Why does "the Rector" separate "the Romish" from "the Episcopal system," while at the same time confounding in heterogeneous mass Presbyterianism with the lowest forms of heresy and fanaticism? What an outrage upon all rules of logical order, to say nothing of Christian courtesy and common decency, to throw together and assail *en masse* as *one* "system" (viz., "denominationalism"), the decent, orderly teachings and worship of Baptists, Presbyterians, Dutch Reformed and others, in common with the fanaticism of Shakerism and the licentiousness of Universalism? Suppose we should denounce and hold up to public abhorrence his "church system," which all know to be Prelacy, viz., by charging

\* Ch. in Rep., p. 106.



upon the Episcopal Church all the monstrous idolatries, ludicrous legends, hateful impieties and moral corruptions of the Romish Church! Episcopacy and Popery are both prelatical systems—and there would be no greater injustice, to say the least, in holding the “Rector’s church system” responsible for all the abominations of “the mau of sin,” than to class Presbyterians with the lowest grades of heretics and fauatics! And so when one of his authorities speaks of all denominations but his own (and perhaps Popery) as “the apostate sects”—when in denouncing Sectarism, he asks, “did you ever hear a Mormon sermon”—and when he includes what he calls “the Deistic Campbellite,” “the Latter Day Saints,” “the Come Outers,”\* &c., in the same *apostate category*, as specimens of the “denominational system”—we presume Dr. Van Deusen sees in all this *great accuracy of discrimination* and rigid analysis! But to his perception, to class such prelatical schemes as Popery and High Churchism together, would be confounding things totally distinct!! We do not wish to be considered as uttering any complaint of such treatment. The “Rector” and his *aids* are thus doing essential service to the cause of truth. They are directing upon themselves the *argumentum ad absurdum*. Again, “the Rector” *himself* furnishes another conclusive objection to his *threefold arrangement of “systems.”* He acknowledges that those who adopt “prominent peculiarities of the denominational systems,” “HAVE DONE MOST VALUABLE SERVICE!” How so? He answers: “In maintaining many great and fundamental principles, we acknowledge their influence and power—in opposing the overflowings of ungodliness—in zeal, labors, and sacrifices, they have furnished bright examples to their *fellow Christians* of all names.”† Not so bad for “the apostate sects!” Much more of the same description appears in the same volume as quoted in part in our introductory chapter. But will Dr. Van D. pretend that it is a fair, candid classification of *sects*, by which he gives part of this praise to Mormonism, Shakerism, Universalism, &c.? Thus High Churchism stands self-convicted.

\* Clergyman Looking, &c., p. 211, 213, &c.

† Christianity in Repub., p. 107.

Finally. If "the Rector of St. Peter's" had desired to classify the various forms of religious belief and practical influence, *so as* to do justice to all parties, and thus fairly "investigate the *best mode* for extending and perpetuating Christianity in this or any other nation,"\* we suggest that he should have adopted something like the following order of arrangement:

I. The Prelatical or Episcopal scheme—including with his own sect the Romish hierarchy with its infallible Pope and other impious claims. He may call this "the church system" if he sees fit. "A *rose* by any other name would smell as sweet."

II. The popular or Presbyterian system, embracing Presbyterians of different shades and all other evangelical denominations which, rejecting Episcopacy, maintain the parity of the clergy and the right of presbyters to ordain other ministers and give large power to the lay element in the government of the church, and especially in their several deliberative assemblies or courts of reference and appeal.

III. The heretical and fanatical system—including Socinians, Unitarians of all grades, Universalists, Quakers, Shakers, Swedenborgians, &c. If Dr. Van D. thinks proper, he can add the Mormons.

This classification, we suggest, is exhaustive, truly impartial and just; and the thorough discussion of its several parts would have led to results at once fair, instructive and edifying. If the Rector will consent to deliver a course of "seven sermons in St. Peter's Church," taking up the subject in detail as thus presented, then, as Cowper said on another occasion, "*May I be there to see.*"

In the meantime turn we now to "the ONE MODE which Christ has appointed for the salvation of men," "the true and divine way."† Let us examine the difficulties of Prelacy in REGARD TO THE THREE ORDERS OF THE MINISTRY.

It will be proper to ascertain in the first place, what are the precise views of High Churchism on this topic.

\* Christianity in Repub., p. 91.    † Ibid.

In the preface to the several forms of ordination in the Prayer Book, we read: "It is evident \* \* that from the Apostles' time there have been three orders of ministers in Christ's church, bishops, priests and deacons." And in the ordination of these several grades of the clergy, Almighty God is three times addressed as having "appointed *divers orders* of ministers in his church"—the deacons "by his providence," and the priests and bishops "by his Holy Spirit." The bishop ordains the deacon *once*, and then he has authority to preach and baptize—he ordains the same deacon again, and then he is a *priest*, with authority (from "the Holy Spirit") to preach and administer both sacraments: in connection with other bishops, he ordains the same priest a *third time*, and now he too is a bishop complete, preaches, administers the sacraments, ordains deacons and priests, who with their congregations are required "*reverently to obey*" him, &c., &c. Such is the Episcopal hierarchy of this country. It is held by all classes of Protestant Episcopalians, but with various shades of intensity,—the deepest and darkest dye being that of High Churchism. Presbyterians and other churches, on the contrary, maintain that this notion of "*divers orders*" of ministers is unscriptural, a mere human invention. We hold that there is but one order and office of the ministry appointed by Christ, and we think the Prelatical theory attended with insuperable objections.

1. The definition of "the visible church of Christ," in the 19th Article, is "a congregation of faithful men, in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." Hence arises the inquiry, Can there be any such "visible congregation or company of believers," with "the preaching of the pure word and the sacraments duly administered," which does not recognise "the three orders of ministers?" The High Churchman answers in the negative. Thus, *Dr. Van Deusen*: "How shall we gain the divine reconciliation, peace of mind, \* \* triumph in death and bliss in eternity, if we refuse to enter the communion and fel-

lowship of Christ and his Apostles?" "These," he adds, "are *essential divine relations*, and each must labor to keep them pure, \* \* \* \* or gain no final admission to the general assembly and church of the first born, which are written in heaven." This Episcopal organization, he affirms, is Christ's "one body," "the *one mode* prescribed for the salvation of men."\*

In the same strain speaks Bishop Hobart: "Where the gospel is preached, communion with *the church* by the participation of its ordinances at the hands of *the duly authorized priesthood* (the three "orders,") is the *indispensable condition of salvation*." And Bishop Doane says of the Pilgrim fathers, "They went from here (England) \* \* \* without a *church*, without a liturgy, with no transmitted authority from God to minister in holy things." "*I entreat all*," he adds, "*not to be content* \* \* without that *ministry* and those *sacraments* which are equally his ordinance and **EQUALLY ESSENTIAL TO SALVATION**."

Such is High Church Episcopacy! We cheerfully acknowledge, however, that there is a large, respectable, laborious, and useful body of the clergy of the Episcopal denomination, who can adopt the language of Bishop McIlvaine of Ohio. "Should he (the bishop) offer his *Christian brethren of other churches* (he does not say *sects*!) no better consolation than 'uncovenanted mercy, he would think their souls utterly without hope.' "He knows of no such mercies." "With all his heart he can carry to them as *beloved brethren in Christ*, the overflowing cup of blessing, &c., &c."† But Bishop McIlvaine and all who sympathized with him, were regarded by some High Churchmen with supreme contempt. Theirs is "a high low and low high church Episcopacy," the *only thing* preventing our fraternization with *the sects*," "a batch of Puritans," "combining with the dissenter, the profane, the lawless and the infidel," "apologizing

\* Christianity in the Repub., pp. 25, 92. He elsewhere abundantly insists that the Episcopal body is "the church," and all others are "denominations" or sects. Of course Christ appointed *no sects* outside of the church!

† See his answer to Bishop H. U. Onderdonk.

for schism," "joining hands with parties just hanging over the frightful precipice!" And they are addressed in the following style: "If you (Bishop McL. and others) succeed, if *the church* shall be Puritanized, \* \* \* \* \* your league with the sects is complete." \* \* \* \* \*

"Brethren, let go their hands \* \* or you must let go ours." "Our church stands with open arms to receive the tens of thousands that, except for her, would have no *other home* to flee unto *from the apostate sects*, but to the bosom of Rome."\* This is the style in which the children of Episcopal Sabbath schools are taught to think and speak of Low Church ministers—such men as Bishops Johns, Meade, McIlvaine and others of different denominations, among the most eminent and useful of the ambassadors of Christ.

2. It is not the least strange feature of these extravagant pretensions (viz., that there can be neither actual church nor valid ordinances without Episcopacy), that many of the leading bishops and other clergy of the Church of England and of this country utterly repudiate such arrogant folly. Thus Pearson, Dean of Salisbury, says: "The absolute *necessity* of the apostolic succession of Episcopacy to the existence of a Christian church and to the validity and efficacy of the Christian sacraments, \* \* *though consistent with the system of Romanism*, I venture to affirm, without the fear of successful contradiction, HAS NEVER BEEN ASSUMED BY THE CHURCH OF ENGLAND." "While lamenting as an *imperfection and defect* the want of the Episcopal order in some of the Reformed churches upon the continent, she does not excommunicate, nor on that account, refuse to acknowledge them."†

In like manner, Musgrave, Bishop of Hereford, disavows "*the necessity* of a belief in, and the certainty of the apostolical succession in the bishops and presbyters, as *the only security* for the efficacy of the sacraments; so

\* "Presb. Clergyman Looking for the Church," with copyright by "the General Prot. Episcop. Sunday School Union."

† See his charge, in Bricknell's Judgment, &c. Van Densen, Mines and others seem to have far outstripped such ministers as Dean Pearson, Bishop Musgrave and others.

that those who do not receive them from me so accredited and appointed to minister \* \* \* \* \* are therefore *in peril of their salvation* and left to the uncovenanted mercies of God, which may be to them no mercies at all." "To spread this *notion*," the bishop says, "would be to make ourselves THE DERISION OF THE WORLD." "Our Reformers," he adds, "distinguish between what is essential to *the being* and what is essential to *the well-being* of a church—a wise distinction, which good sense and Christian charity should lead us all ever to keep in sight."\* In illustration of these sentiments, how refreshing the letters of Edward VI, Cranmer, Jewel, Hooper, and others of the noble company who founded the English Establishment. In addressing such persons as Calvin, Bucer, Bullinger and the non-Episcopal churches of the continent, do they denounce them as "schismatics," "apostate sects," &c. &c.? No! They are their "very dear brethren," "much esteemed fathers in Christ," "learned and godly men," "most illustrious men, to whom we are much indebted for your piety," &c. And even the great Queen (Elizabeth) writing to the Cantons of Switzerland, speaks of "the more pure religion which they (the Cantons) profess," and "as professing the same religion."† And to crown the whole, the present Archbishop of Canterbury speaks of "the respectable ministers of the orthodox congregations of Dissenters" (apostate sects!), and he says that "these terms belong to many pious and good men!"‡ So the Bishop of Chester says, "Perhaps it is too much to expect \* \* \* \* \* that THE CHURCH OF CHRIST should ever be a seamless coat;" that all "the congregations of faithful men \* \* \* should think alike and agree unanimously upon such subjects as *diocesan Episcopacy*, infant baptism, liturgical forms or a national establishment."

To put the meaning of these statements beyond the

\* See his charge, in "Bricknell's Judgment of the Bishops," p. 320.

† These letters are published in England by the Parker Society, from the original manuscripts.

‡ Charge, 1840.

possibility of cavil or doubt, the Bishop of Chester adds: "The comfort and peace of the Christian world would be greatly increased, if it were commonly understood that the *unity which the Scriptures demand* were the unity of those who hold alike the *great doctrines* of Christian truth, but *consent to differ* on matters concerning which Scripture does not carry determinate conviction to every honest mind."\*

Such were undoubtedly the large and liberal views of all the leading Reformers of the 16th century, as they are now of some of the most eminent of the English dignitaries. The notion that "*without a bishop there cannot exist any church*," \* \* \* \* *no, not so much as in name*,"† was the afterthought of "the school of Laud," of which the distinguished historian, Hallam, writes as follows: "A characteristic tenet of this party was that *Episcopal government is indispensably requisite to a Christian church*. Hence they treated the Presbyterians with insolence abroad and severity at home."‡ Among "the petty superstitions introduced or countenanced by Laud," Hallam enumerates pictures, communion altars, crucifixes, gaudy dresses of priests, *the real presence*, invocation of saints, prayers for the dead, auricular confession, &c., &c. It was fitting that the exclusive High Church dogmas should originate in the English establishment under an unmitigated tyrant (Charles I) as "the head of the church," and with an archbishop and primate of "*narrow understanding*, and who, of all the prelates, *departed farthest* from the principles of reformation and had drawn nearest to Rome."§ Even Bishop Short, as we have seen, has no apology for such a creature as Laud, of whom it is well known that he was a close observer and diligent student of his own *dreams* and other supposed *omens*. The founders of the Anglican Church, of the previous century, were dead. A Papist at heart, Laud was of course the antipodes of such men as Cran-

\* See his charge, 1841.

† The Oxford Tract party add—"nor any *Christian man*, no, not so much as in name." *British Critic*, April, 1842.

‡ Constitutional Hist. of England, vol. 1, chap. 8.

§ Macaulay, Hist. of Eng., chapter 1.

mer, Ridley, Jewel, and their noble associates. "*They had retained Episcopacy,*" says Macaulay, "*but they did not declare it to be essential to the welfare of a Christian society or to the efficacy of the sacraments. Cranmer, indeed, on one important occasion, plainly avowed,*" says Macaulay, "*his conviction that in the primitive time there was no distinction between bishops and priests.*" "Archbishop Grindal long hesitated," adds the eloquent historian, "about accepting the Episcopal office, from dislike of what he regarded as the *mummery of consecration*. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the (non-Episcopal) Church of Zurich, ("*apostate sect!*") as *the absolute pattern* of a Christian community. Bishop Ponet was of opinion that *the word bishop* should be abandoned to Papists, and that the chief officers of the purified church should be called *superintendents!*"\* Thus history adds her testimony, that *High Churchism* is a bald INNOVATION upon the original constitution of the Church of England.

"There were giants in the earth in those days"—and we may readily conceive the wonderment which Cranmer, Hooper, Grindal and their associates would have felt, had some aspiring stripling attempted to enlighten their ignorance in the following style: Gentlemen, you are sadly deficient in the knowledge both of Scripture and antiquity, especially of the *divine right* of Episcopacy as established by Christ and the Apostles. Permit me to inform you, "the Christian WORLD reposed for at least *three unbroken centuries* of primitive piety, miracle and martyrdom, under the *undisputed* watch and rule of the Episcopacy."† Of course it originated with the Redeemer and his immediate successors! "Did you, gentlemen," exclaims another zealous High Church-

\* Macaulay's Hist. of Eng., chap. 1. As a matter of fact and of history, it is notorious (as Bishop Burnet has recorded,) that the nineteenth article of the Church of England was expressly inserted *in order to embrace* and recognize non-Episcopal and Episcopal churches, and among these the Presbyterian Church of Scotland.

† Clergyman Looking, &c, p. 341.



man,\* “did *you* say that the (non-Episcopal) Church of Zurich was the ABSOLUTE PATTERN of a Christian community?” What a piece of inexcusable rashness! “Inquire for the Church of the Apostles”—“that which Christ himself instituted and prescribed”—“and which was generally faithfully adhered to for the first three centuries of the Christian era.” “How *could* you affirm,” adds a half fledged convert to High Churchism, that “in primitive times there was *no distinction* between *bishops* and *priests*?” What inexcusable ignorance! “Episcopacy existed wherever the church existed.” “In that age of truth and danger, there was in *every city* and island and town, *one* and *ONE ONLY* who was known as the *chief* pastor or *bishop* of the place.”†

Just at this point Archbishop Cranmer happens to recall to mind the text, Philip. 1 : 1—“Paul and Timotheus, the servants of Jesus Christ, to all the saints which are at Philippi, with THE BISHOPS and deacons.” Also Paul’s direction to Titus—“I left thee in Crete, that thou shouldest \* \* \* ordain elders (Greek, *presbyters*) in *every city*”—“for a BISHOP must be blameless, &c.” Titus 1 : 5, 7. “These *presbyters*,” argues Cranmer, “were obviously in Apostolic phrase, real BISHOPS. But were they diocesan or prelatical bishops?” Are the bishops of the States of Pennsylvania, of New York and of Virginia such ‘bishops as these?’ Did every city, island and town” form a separate diocese for such a bishop as these modern prelates? Surely the *dioceses* must have been very contracted in the Apostolic day!

But we have extended this historical view of the subject as far as our limits permit. The difficulties which beset the High Church theory are fully expressed by the prince of historians, Neander. “I can discover,” he says, “no *other difference* between the terms *presbiteroi* and *episcopoi* in the Apostolic age, than that the first signifies *rank*, the second the *duties* of the office. This name of *presbyter*,” he adds, “by which this office was first distinguished, was transferred from the Jewish synagogue to the Christian church.”‡ From this it

\* Mr. Van Deusen’s “Christianity in the Republic,” pp. 104, 91.

† Clergyman Looking, &c., p. 341.

‡ Planting of Christianity, vol. 1, p. 167.

appears the title of *dignity* was *presbyter*, the name of *labor* and *toil* was *bishop*. We open the Scriptures to verify these statements, which are diametrically opposed to the Episcopal scheme. But will some High Churchman resolve us this question, viz., If every city and town in Pennsylvania were favored with a prelatical bishop of the modern sort, how many would the State require?

The Diocese of Pittsburgh, for example, contains over fifty parishes or churches, of which only ten have more than one hundred communicants and twenty-four less than fifty—one of them, that of the town of Indiana, reports only *nine*! These parishes are almost without exception located in the cities and towns, and of course they would require about *fifty bishops*, provided they were of the sort which belonged to “the first three centuries!” A bishop of *nine*, or as in two other parishes, a bishop of *fourteen* communicants, would be a modern curiosity. But we propose to examine with some care the extent of primitive dioceses in a future chapter. As to the state of matters in the two other dioceses of Pennsylvania, our State being favored with only three diocesan bishops, the Church Almanac for 1874 furnishes similar facts, as it is our authority for “the Diocese of Pittsburgh.”

## CHAPTER IX.

THE THEORY OF THREE ORDERS OF MINISTERS—THE  
NEW TESTAMENT SAYS, "IT IS NOT IN ME."

IN obedience to the counsel of the "Rector," we now proceed "to inquire for the church of the Apostles." Did our blessed Lord direct the apostles to establish in the church "*three orders* of ministers?" Did they clearly teach that, except in "fellowship" with these "divers orders," there is "no communion with Christ," "no divine reconciliation," "no triumph in death," "no bliss in eternity," for the plain reason that "these are *essential* divine relations?"\* If it be so, they surely have not left us in the dark on the subject.

I. Our first *objection* arises from a comparison of this topic, as it is said to be revealed in the Scriptures, with other acknowledged "essentials" of genuine piety. *Faith* is universally acknowledged to be one of these essentials. But mark how plain and oft-repeated is its necessity, as taught by inspired men.† Repentance and regeneration are essential to Christian character; and again how obvious the teaching of Christ and his apostles! *Holiness* is one of those requisites "without which no man shall see the Lord." Is there room for any honest mind to frame a doubt on the subject? Now, if the inspired apostles, to say nothing of their Master, (who may be regarded as only preparing the way for the foundation of the true church organization), if the apostles, like modern High Churchmen, had considered

\* Christianity in the *Repub.*, pp. 25, 26.

† The term *faith* is used between two and three hundred times in the Scriptures, and in a majority of these instances it probably means the *saving grace* of faith. A similar statement is true of repentance.

"the three orders" as essential to the very *existence* of the church, or even to its *perfection*, that doctrine would no doubt have held a similar prominence in the New Testament. Would a God of infinite goodness and wisdom have left in great obscurity that which he knew to be *essential* to all the privileges and hopes of perishing men?

To give additional force to this reasoning, we have only to call to mind that it is not only the ignorant and superficial who find great embarrassment in searching the Scriptures for High Church doctrine, but as was shown in our last chapter, the founders, and decided friends of the English hierarchy, men eminent for learning and piety, and even profound historians who have spent a long life in the study of the subject. On the other *essentials* of salvation there is great harmony. "Thus," says the Bishop of Llandaff, in one of his charges, "they (non-Episcopalians) interpret the Scriptures in the main, nearly *in the same manner* with ourselves, bidding their hearers look to *the same means of salvation*," &c.; "they have much more *in common* with us—I do not hesitate to say it—than of difference from us."\* All is plain to non-Episcopalians, it seems, until they begin to inquire for "the three orders:" then darkness shrouds their minds! It was some such strange predicament as this that drove the Oxford Tractarians to say: "The *gospel message* is but *indirectly* and *covertly* recorded in Scripture *under the surface*!"† If these *highest* of all High Churchmen held this to be true of "the *gospel message*," much more must it be true of the theory of prelacy! But says the Bishop of London, "Our *single* ultimate reference is to the *written word of God*, which we believe to contain all truths, a knowledge whereof *is necessary to salvation*, and so to contain them that by the diligent use of the ordinary means and with

\* See Bricknell, p. 336.

† Tract 85, p. 27. Article 17 of the Prayer Book, however, says, "Holy Scripture containeth all things necessary to salvation; so that whatsoever \* \* may not be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or thought necessary to salvation."

prayer for God's enlightening grace, they (all necessary truths) may be certainly discovered therein." Can this be truly said of High Church prelacy? "This *absolute completeness* of the Holy Scriptures," continues the bishop, "as the *source and proof* of our faith, I hold to be a *vital doctrine* of our Reformed church."\* But were not Cranmer and his associates men of *prayer*? Did they not seek "God's enlightening grace?" Have not hundreds of Low Churchmen, profound historians, learned divines, both in and out of the Church of England, since their day, been capable of rightly "using the ordinary means?" Yet they assure us they discover no such *truth* as High Churchmen affirm to be "*essential and necessary* to salvation," and without which there can be "no church, no valid ordinances, no covenanted hope of mercy," "no triumph in death, no bliss in eternity."

II. "Inquire for the church of the Apostles," says Dr. Van Deusen. Agreed. But here we are met by the assurances of some of your most learned authors, that in looking for prelacy in the writings of those inspired men, our labor is necessarily in vain! "The learned High Churchman Dodwell, and those who agree with him, concede that prelacy (or '*the three orders*') is not taught in the New Testament, because it *did not exist* until after the commencement of the *second century*."† But if this be true, then it is not of divine origin and authority, but a human invention. Let it not be said that manifest traces of the existence of "three orders of ministers" appear very soon after the close of the sacred canon. Admit it for argument sake; but in 1 Cor., 11th chapter, we find Paul severely rebuking the church of Corinth for converting the Lord's supper into a profane debauch, "one is hungry and another is drunken." And we have historical proof that *other corruptions* quite as unlikely to exist, quite as certain to arouse resistance, did very early gain prevalence, certainly before the end of the second century, and why not distinct traces of this prelati cal figment of clerical ambition? Under the very eyes of the apostles

\* Charge, 1842.

† Bib. Repertory, No. 1, 1830.

themselves, there were those who "loved to have the pre-eminence, as Diotrophes!" High Churchmen agree with us that before the death of Paul, "the man of sin and the mystery of iniquity did already work." In its milder forms it developed itself in prelacy, its perfect stature was popery. That true piety had sadly declined and the "love of many waxed cold," very soon after the decease of the last apostle, is admitted by Milner, the Episcopal historian: "A gloomy cloud," he tells us, "hung over the conclusion of the *first century!*" and when he reaches the termination of the *second*, his language is far more emphatic: "A dark shade is enveloping these divine glories. The Spirit of God is grieved *already* by the *ambitious intrusions* of self-righteousness, *argumentative refinements* and *pharisaical pride*."\* Here was the fruitful soil from which sprung a crop of deadly corruptions, shooting up fast into prelacy and ripening at length into papal supremacy with all its dark abominations. "Inquire for the church of the Apostles;" but Archbishop Whately says, as the result of his inquiries, "Successors of the *apostles' office* the apostles have none," "but \* \* \* \* \* their successors are the lawfully ordained ministers, the regular and recognized governors of a regular subsisting Christian church." And the judicious Hooker adds: "There may sometimes be very just and sufficient reason to allow ordination made without a bishop." Archbishop Cranmer also says: "The *bishops* and *priests* were at *one* time and were no two things, but both *one office* in the beginning of Christ's religion." These learned dignitaries "inquired for the church of the Apostles," and such were the results.

III. These considerations prepare the way for a closer inspection of the sacred Record. Is it within the limits of probability that any unprejudiced person, especially one who had never heard of the prelatical controversy, would gather from the New Testament such a scheme as that of "the three orders?" The Milners, historians high in repute in the Church of England, one of them

\* Ch. Hist., vol. 1, pp. 85, 137.

"President of Queen's College, Cambridge," refer to those remarkable and oft-quoted texts, Philip. 1:1 and Acts 20:17, 28—"Paul and Timotheus \* \* to the saints in Christ Jesus which are at Philippi, *with the bishops* and deacons." "And from Miletus he (Paul) sent to Ephesus and called the elders (Greek, presbyters) of the church. \* \* \* Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers" (Greek, *episkopous*, i. e. bishops), "to feed the church of God." Here then were "*the bishops* of the city of Philippi," *several* of them; and "the presbyters (or elders) of Ephesus," whom Paul calls "bishops" over that church. In commenting on these passages, Milner says: "In vain, I think, will almost any church set up a claim to exact resemblance." Then after commending "Usher's model of reduced Episcopacy as coming nearest to the primitive plan," (very *reduced* it must have been to have several BISHOPS in one city!) he adds, "At first, indeed, or for some time, church governors were only of *two ranks*, presbyters and deacons (no 'three orders'), at least this appears to have been the case in particular instances, as at Philippi and Ephesus; and the *term bishop was confounded with that of presbyter*. The church of Corinth continued long in this state," &c.\*

These are important concessions. In the writings of inspired men observe, "the term bishop is confounded with that of presbyter," and "there were only two ranks ('orders') of church governors." But was it not most extraordinary that inspired apostles, supposing them to have adopted the High Church theory, "No bishop, no church," should thus confound things essentially distinct, should appoint "only two ranks" (or "orders") of church rulers? The historian then proceeds to state that not till "towards the end of the first century did all the churches follow the model of the mother church of Jerusalem, where the Apostle James was the first bishop," i. e. pastor, as we understand it. "A settled *presidency* obtained, &c., &c." Again, "It

\* Vol. I, p. 92.

may perhaps be true," says Milner, "that a reduced Episcopacy, in which the dioceses are of small extent, as *those in the primitive churches undoubtedly were*, and in which the president, residing in the metropōlis, exercises a *superintendency* over ten or twelve presbyters of the same city and neighborhood, would bid the fairest to promote order, peace and harmony." And when Milner comes to the *third* century, he says: "Both at Rome and Carthage, the reduced mode of Episcopacy was the form of ecclesiastical government which *gradually* prevailed in the Christian world." "The settled president," he adds, "obtained the name angel (or messenger), though that of bishop soon succeeded." Thus we have from the pen of learned Episcopal dignitaries, a description of primitive Episcopacy differing in few material points from the moderatorship of the Presbyterian system, except that its incumbent is represented as a permanent officer, while our "president" or moderator is elected at stated periods.

In the second century, Milner quotes Ignatius, who, he says, "evidently points out three distinct ranks in the primitive church, the bishops, presbyters and deacons."\* But *it is denied* that these were "three orders of ministers." The sophistry lies in the *assumption* that prelati- cal and not Presbyterian bishops were intended. The primitive bishop was the pastor of a church. "What though some of these bishops are early spoken of as *appointed* by the apostles and as the *successors* of the apostles? Assuming the doctrine of Presbyterian parity, might not such a statement be just as true of such ministers as of prelates? What though *one man only* is represented as presiding at a time in Rome, and in other large and populous cities? So in France at the present time, the Protestant churches, though Presbyterian, have a consistory in each large city or district, embracing a number of pastors, and, in some cases, many thousand communicants—and over these they always have one of the senior pastors as "PRESIDENT," who not only occupies the chair at their meetings, but is also the

\* Vol. 1, p. 92.



prominent organ for receiving all applications, convening all assemblies and conducting all their ecclesiastical affairs. So it has been, in substance, ever since the Reformation. But they have never had prelatical bishops.\* Some such Episcopacy as this Milner evidently teaches to have been the primitive or reduced form recommended by Archbishop Usher. But this is a very different affair from modern diocesan Episcopacy.

IV. In the light of these facts, what shall we say of the obvious *perversion* of Scripture practised by Prelatists, in their form for ordaining modern bishops? This is a serious charge. We prove it as follows: The term bishop (*episcopos*) in its personal form, is used only *five* times in the New Testament. Two of these passages (1 Tim. 3: 1 and Acts 20: 27, 28,) are quoted by the Prayer Book, in "the Form for consecrating a Bishop." Thus, "this is a true saying, if a man desire the office of a bishop, he desireth a good work, &c." This is read as "the collect," from Scripture, just before the ordination of a modern prelatical bishop, with a diocese (it may be) such as the whole State of Pennsylvania! But this is extremely absurd, to say the least. Bishop Onderdonk tells us, "the name bishop, which now designates the highest grade of the ministry, is *not* appropriated to that office in Scripture. The name is there given to the *middle* order of presbyters; and *all that we read in the New Testament concerning bishops* (including, of course, the words *overseers* and *oversight*), is to be regarded as pertaining to *that middle grade*."† Now if this be true, what a strange perversion of the word of God, to quote such passages, which Bishop O. admits to pertain only to presbyters or elders, at the ordination of a *prelatical* or diocesan bishop? How would it be more absurd to cite at the ordination of bishops those texts

\* Bib. Repertory for 1830, p. 54.

† See his tract, "Episcopacy Tested by Scripture." So Peter. "The elders (or presbyters) which are among you I exhort, \* \* \* \* Feed the flock of God, \* \* \* taking the oversight (*episkopountes*) acting the bishop thereof." 2 Pet. 1: 5. So evident is it that bishop and elder were the same office and possessed the same powers of the pastor, viz., to feed, to rule, guide, protect, &c., the flock of God.

which speak of the appointment of deacons, as 1 Tim. 3:8, "Likewise must the deacons be grave." But if we admit that modern Prelatists are too intelligent to be guilty of any such absurd perversion of Scripture, the only alternative is to suppose that these texts were the best they could find, and of course, by their own acknowledgment, the Scriptures contain no statement of the qualifications requisite for a modern diocesan bishop, the highest and most important office in the church! Ergo, they are compelled to substitute *sound* for *sense*!

To give additional point to this reasoning, we would guard against the impression that Bishop Onderdonk stands alone in this view of the subject. "That presbyters were called bishops," says Dr. Bowden, "I readily grant, \* \* also that this proves the officer who was then called a *bishop* (and consequently *the office*,) was the same with presbyter." "That bishop and presbyter are terms of *the same meaning* in the New Testament \* \* \* their humble measure of learning does not permit Episcopalians to debate."\* Very well, and yet in ordaining your first and highest order of bishops, you take your "lesson" from Paul's exhortation to "the elders (or presbyters) of the church at Ephesus" (Acts 20:17), who are addressed as "made by the Holy Ghost overseers" (*episkopous*) or scriptural bishops! At the same time you concede, without hesitation, that this "lesson" refers only to the middle grade, *i. e.* presbyters, and has *nothing to do* with such bishops as you ordain! With the same propriety you might take your "lesson" from the qualifications prescribed for any other office, and from almost any other part of Scripture. How easy thus to make the New Testament testify to anything the most absurd.

V. "Has the claim of Episcopacy to be of divine institution, the authority of Scripture?" "No argument is worth taking into account that has not a palpable bearing on \* \* \* the scriptural evidence of Episcopacy."† We can have no objection to such a test,

\* Clergyman Looking, &c., p. 372.

† Onderdonk, p. 1.

for if Episcopacy be "essential" to a well founded hope of salvation, the teachings of Christ and of those whom he inspired to reveal "the things profitable for doctrine, reproof, and instruction in righteousness, that the man of God might be *perfect*, thoroughly furnished unto all good works,"\* will surely make it plain to every honest, inquiring mind. "I am firmly persuaded," says the Bishop of London, "that all the *essential* doctrines of Christianity would have been discoverable in the Bible," "if no formularies had been drawn out. The implement," he adds, "with which *the secrets* of God are to be dug out of the written Word, is a plain and rightly informed understanding, guided by an honest and good heart, and aided by the Holy Spirit."†

"What, then, saith the Scripture? How readeest thou?" "The name bishop," says Dr. Onderdonk, "when we find it in the New Testament, we must regard as meaning *the bishop of a parish* (*i. e. pastor* of a church) or a presbyter," p. 20. The power or right of ordination—whether committed to presbyters, or "to the agency of a minister of *higher grade* than presbyters"—is declared "*to be THE MAIN ISSUE.*" *Episcop. Tested by Scripture*, p. 18. None but diocesan bishops are scripturally empowered to ordain other bishops and presbyters; so we are told by other High Churchmen; so that all *pretended* ministers of the gospel not thus ordained, are nothing but laymen! But, if this be true, how extraordinary, and as before stated, that so many of the most learned and able presbyters and bishops of the Church of England, as well as others, can find no such doctrine in the Scriptures! "If in any church," says the Rev. Wm. Goode, Episcopal minister of London, "a presbyter be appointed by his co-presbyters to be the bishop or superintendent, or president of that church, and perform the usual duty of the Episcopal function,

\* 2 Tim. 3: 16, 17.

† Charge, 1842. "There are men who teach that if you will but read the Bible and seek God's aid by prayer, he will infallibly guide you into all truth. Can any man believe \* \* \* this teaching to be true." *Clergyman Looking, &c.*, p. 335. "The Bishop of London" needs to be more fully instructed!! Let him come over here!

WE CANNOT PROVE *either by Scripture* or by the consent of the apostolically-primitive church, that his acts are by apostolical ordinance invalid." "Scripture DOES NOT SHOW that Episcopal consecration is a *sine qua non* to the valid exercise," &c. &c.\* Thus, according to Mr. Goode, presbyters have a valid right to ordain not only other presbyters (which is the Presbyterian doctrine) but also bishops.

"That the apostles ordained," says Bishop Onderdonk, "all agree; but that presbyters or elders did, we deny."† But, replies Mr. Goode, "supposing the apostles to have appointed the first bishops (*i. e.* "bishops of parishes," as Doctor O. concedes) in twelve churches, I WANT TO KNOW where *we are informed* that when the bishop of one of them died, the church of the deceased bishop depended upon the will and pleasure of the remaining *eleven bishops* for a president (or pastor)<sup>1</sup> and could not appoint and create, to all intents and purposes, *its own president* out of its own body of presbyters."‡ Suppose, for illustration, that the senior pastor among Paul's "bishops" at Philippi (Philipp. 1: 1) had died. Did the other presbyters, pastors or bishops at once send to Corinth, Jerusalem, Rome, &c., and to obtain *the will and pleasure of the other eleven* as to whom they should elect to the vacant Presidency (pastorate) or episcopate? If Episcopalians themselves, even the most learned of them, can find no authority *anywhere* for such a view of primitive church government, it is strong presumptive proof against the prelatical dogma of an exclusive right to ordain, vested in any order called bishops.

VI. Let us now look at some of these scriptural examples of ordination, that we may decide whether the High Church doctrine be true, viz., "that the apostles ordained, but presbyters did not." Take, for instance, the ordination of Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of *the presbytery*," 1 Tim. 4: 14.

\* Rule of Faith, vol. 2, p. 58.

† Episcop. Tested, &c., p. 22.

‡ Rule of Faith, p. 59.

The same word is used for the Sanhedrim, "the elders of the people" (Luke 22 : 66). Again in 2 Tim. 1 : 6, "Stir up the gift of God which is in thee, by the putting on of my hands." Now either Paul refers to the same ordination in the two texts quoted, or to *two* separate ordinations. If it be the same, then if only the apostle had a divine right to "lay on hands," he must mean by "presbytery" only *himself*! But if, as some Episcopalians contend, Paul refers to two ordinations of Timothy, the first as presbyter, the second as bishop, still the first ordination was by "the presbytery," and here is *the very thing* denied, viz., "that presbyters did ordain!" If the apostle, as president or moderator of "the presbytery," led in the service, all is plain; for all the other presbyters united with him. This is Presbyterianism. Even Archbishop Potter concedes that "there was a Presbytery or college of elders (or presbyters) in the place where Timothy was ordained; for it was by the imposition of their hands he received his orders."\* And the Rhemist translators (Papists) render the passage, "with imposition of the hands of priesthood," and quote the canon of the Council of Carthage, requiring all the priests (elders or presbyters) present to lay on hands with the bishop. But if this be the right view, then presbyters possess the power or right of ordination. To allege that the term "presbytery" means a council of bishops, except in the parochial sense of pastor of a church, is a lame begging of the question. Bishop Beveridge expounds these passages, thus: "Paul says Timothy received the Spirit by the laying on of his hands, notwithstanding the Presbytery (*i. e.* the elders) *joined with him in it.*"† Nothing could more clearly demonstrate the embarrassment which these texts cause to High Churchmen, than the numerous shifts and devices to which they are obliged to resort in reconciling them with their theory. Thus Bishop Onderdonk refers to Calvin, as countenancing the opinion that the word *presbyterium* (the presbytery) refers to *the office*, not to *the company* who ordained. But this is a misrepre-

\* On Ch. Govt. pp. 105, 67, 267.

† Works, vol. 2, pp. 121, 122.

sensation. Calvin, in the "Institutes," written in his younger days, did indeed express a doubt as to the meaning of the term; "it is not certain," he says. But in his later and more mature judgment, as in his Commentary, he expressly affirms that "those who think *presbytery* a collective noun for *the college of presbyters*, think rightly—"pro collegio presbyterorum positum, recte sentiunt, me iudice."\*

The notion that Timothy was Bishop of Ephesus, where Paul "besought him still to abide, when he went into Macedonia,"† is a main pillar of the prelatical edifice. But does Paul ever call him "bishop?" No. But he does speak of him as an "evangelist." And what was "the work of an evangelist?" To preach and organize churches in cities and regions destitute of regular organizations. This is so obvious that the learned Episcopal commentator Whitby says, "Both Timothy and Titus were evangelists, \* \* whose work, saith Eusebius, was to lay the foundations of the faith in barbarous nations and pass to other countries." "As to the great controversy," adds Whitby, "whether Timothy and Titus were indeed made bishops, the one of Ephesus, the other of Crete—I confess I CAN FIND NOTHING in any writer of the first *three centuries*, nor any *intimation* that they bore that name. If we are to understand," he continues, "that they took upon them those churches or dioceses as their *fixed* and *peculiar charge*, I believe Timothy and Titus were not thus bishops."‡ "The office of an evangelist of old," says Dr. Scott, the Episcopal commentator, "should be considered as *perfectly distinct* from that of a bishop;" and the same learned writer observes, "We cannot by any means infer the *divine right* of Episcopacy from the authority exercised by Timothy, Titus and other *evangelists*, yet it is at least *highly probable* that it was very early found *expedient* \* \* \* to have a stated *presiding inspector*, of approved wisdom and piety, who might

\* Comm. on 1 Tim. 4: 14.

† 1 Tim. 1: 3.

‡ Preface to Comm. on Titus. "Certain it is," adds Dr. Campbell, "that in the *first three centuries*, neither Timothy nor Titus is styled bishop by any writer.

superintend the pastors and the concerns of *a few* neighboring churches as MODERATOR or CENSOR, and be peculiarly attended to in the appointment of church officers.\* Such, we have already seen, has always been "the Consistory" of the French Protestant churches; and this is substantially Presbyterianism. "There is no proof," says Dr. Scott, "that Timothy ever steadily resided at Ephesus." Com. on Rev. 2:1.

There is also a chronological difficulty in the way of the prelatical assumption that Timothy was "diocesan bishop of Ephesus," or indeed that he made that city his permanent residence. The first Epistle was written to him at Ephesus, according to Dr. Scott and other accurate authors, in the year A. D. 60.† But in A. D. 61, we find Paul sending "from Miletus to Ephesus for the elders of the church" (Acts 20:17), and addressing them as "*bishops* (episkopous) whom the Holy Ghost had made, to feed the church." But where was Timothy? "He was the only true *Bishop* of Ephesus," say the prelatists. But Paul does not so much as give a hint of any such arrangement, but calls the elders "*bishops*!" "Every impartial man must allow," says Dr. Scott, an Episcopalian, "that if Timothy had at this time been "*Bishop of Ephesus*," in the sense for which some contend, the apostle would have given these *elders* (or *bishops*) some exhortation to pay a proper deference to his Episcopal authority." To escape from this difficulty, Dr. Hammond plunges into another. He supposes the "*elders of Ephesus*" were "*the diocesan bishops of all the Asiatic churches*!" But, as Dr. Scott well remarks, "this only exposes the cause it was meant to support." "How could these bishops (with all the impediments of that day,) have been got together at so short a notice?" "Did they all reside at Ephesus? Had they left the charge of their dioceses to others?"‡

\* Comm. 1 Tim. 5: 21, 22.

† Dr. Lardner dates the first Epistle A. D. 56; Michaelis, Gro-tius, Lightfoot, Cappel, Benson, refer it to A. D. 58. Others have placed it later, but the weight of testimony is in favor of the early date.

‡ Scott's Comm. on Acts 20: 17-28.

But as Timothy was required to "do the work of an evangelist," there is not "a particle of evidence, either in or out of the Bible, that he ever resided at Ephesus in *any capacity*, for twelve months at a time. We hear of him in Lystra, Phrygia, Galatia, Troas, Macedonia, Samothracia, Neapolis, Philippi, Thessalonica, Berea, Athens, Corinth, Jerusalem, Rome—so that we have nearly as good evidence that he was bishop of a half dozen other places, as that he was Bishop of Ephesus."\* We concede that a single apostle had, as an inspired man, the right to ordain, but it does not follow that Timothy or Titus exercised that power. Even an apostle, as we have seen, laid hands on Timothy, not ignoring the rights "of the presbytery." But if the facts were otherwise; if Titus, acting as an evangelist, had been directed "to ordain elders in every city of Crete," without any co-operation of "the presbytery," it is well known that a single minister of the Presbyterian Church *may and often does* ordain ruling elders and deacons. The requirement of a *plurality* to ordain even a teaching presbyter, is regarded rather as a prudential rule than of necessary obligation. There are Presbyterian churches which consider ordination by a single pastor, *i. e.* scriptural bishop, as valid, and act accordingly!† But the powers of Timothy and Titus as "evangelists," may be regarded as *special and extraordinary*. And if Titus had, *singly and alone*, ordained other ministers of the gospel, so did Paul and Barnabas (Acts 14: 20–23) at Lystra, Iconium and Antioch. It follows, therefore, that Paul and Barnabas were *bishops* of those cities, as really as that Titus was Bishop of Crete. Besides, when Paul says to Timothy, "I besought thee to abide still at Ephesus," why beseech a bishop to remain in his diocese? If Ephesus had been the diocese of Timothy, would he have proposed to leave it when Paul went into Macedonia (1 Tim. 1:3), and thus made it necessary for Paul to beseech him not to abandon his Episcopal station,

\* Eib. Repertory, January, 1830.

† Ibid., p. 53. Circumstances can readily be conceived in destitute regions, where these acts might be properly performed by a missionary or evangelist, himself ordained.



but to remain in order to withstand certain false teachers? So when Paul afterwards (2 Tim. 4: 9) requested him, without delay, to come to him at Rome, to be his companion and assistant there—these are *strange things* in the history of a *prelatical bishop*; but they suit very well the character of an “evangelist.” The same reasoning applies to Titus, whom Paul directed to come to him at Nicopolis, where he had determined to winter. (Tit. 3: 12.) “Evangelists,” says the judicious Hooker, “were *presbyters* of principal sufficiency, and only different from other presbyters, in not being settled in any charge.”\* They are indeed addressed personally (*thou, thee, &c.*), but so Christ addressed Peter as representing the whole number of the apostles. John 21: 15.

VII. Another example of ordination by a presbyter, is found in Acts 14: 23. “They (Paul and Barnabas) ordained them elders in every church.” The fathers Clement, Eusebius and Epiphanius, say Barnabas was one of the “seventy.” Certainly we have no information of his having been made an apostle, as Paul was. Hooker says the “seventy disciples” were presbyters. It is true, in Acts 14: 14 we read of “the apostles Barnabas and Paul,” and hence High Churchmen infer that there may have been numerous other *apostles* in the *official sense* of the term, besides “the twelve.”† But the argument is sophistical. In 2 Cor. 8: 23, 24, Paul uses the same term, “our brethren, the messengers (apostoloi‡) of the churches,” *i. e.* says the Episcopal Dr. Scott, “*messengers* of the churches entrusted with the contributions of the Christians for their Jewish brethren,” “this grace or gift,” as Paul calls it, v. 19. So Christ is called “the apostle and high priest of our profession,” in reference to his having been sent by the Father. There are many similar examples of the non-official use of the term.§ But when Paul assumes this

\* See his Eccles. Polity, book V, sec. 78.

† Clergyman Looking, &c., p. 399.

‡ The Greek term often meaning persons “sent forth” on any public or private duty.

§ So in common phrase we speak of Wesley as *the apostle of Methodism*, &c.

*official character*, as one specially appointed, among other most honorable offices, to be the penman of the Holy Ghost, and a witness for Christ, how marked the distinction between himself and all others: "Paul, an apostle of Jesus Christ, by the will of God, and Timothy *our brother*."\* Such phraseology as the foregoing, in regard to "the messengers," &c., is a very flimsy foundation for a list of successors to the original apostolic college.† No one questions that several other persons are in the Scriptures designated by the terms "apostles," in the familiar and non-official sense, viz., as persons sent to a particular place and on a special errand, and so we sometimes speak of "*the apostle of Mormonism*." But when Paul aimed to establish his DIVINE MISSION as an "apostle of Christ," he appeals to the fact that "he *had seen* Jesus Christ our Lord," and to the seals of his ministry; "are ye not my work in the Lord." (1 Cor. 9: 1.) "He, like the other apostles, could take up serpents and drink any deadly thing without harm," which our modern *apostles* (diocesan bishops) do not pretend to perform! In regard to those who are called "prophets," Archbishop Potter admits that they were "*one and the same order* as the evangelists, but differently endowed."

VIII. Similar difficulties beset the doctrine that James was "prelatical Bishop of Jerusalem." We have seen that no such *order* as distinct from presbyters is ever mentioned in the salutations of Paul to the churches, or in his address to the *elders or bishops* of Ephesus. It is equally obvious that both *ordination* and *government*, the two powers said to belong to bishops, are clearly invested in presbyters: "Obey them which have the rule over you," "feed the flock of God, over which the Holy Ghost hath made you bishops," *i. e.* as before expressed, "*presbyters or elders*." In the light of such facts, what plausible reasons can be derived from Acts 15: that James was diocesan Bishop of Jerusalem?

(1.) "The apostles and elders (or presbyters) came

\* Coll. 1: 1; 2 Cor. 1: 1.

† For a remarkable specimen of this sort of sophistry, see chap. 22 of "Clergyman Looking," &c.

together to consider of this matter," *i. e.* the matter of circumcision. They formed but *one* council. How different from an Episcopal "House of Bishops" and "a House of Lay-Delegates!"

(2.) There is no evidence that even the apostles claimed the least pre-eminence as members of the Synod of Jerusalem, in virtue of their apostolical character. High Churchism claims that they were the first and highest *order*; but here they mingled with "the elders" as ordinary members of the Synod. They spake and reasoned, and advised as to the proper course to be pursued, and gave their judgment in the case. After there had been "much disputing," it "pleased the apostles and elders and *brethren* (the whole church, v. 22) to send chosen men of their own company, to Antioch, with Paul and Barnabas, &c." Prelatists have labored to make what in our version is called James' "sentence," an "authoritative decision." Thus Archbishop Potter: "Peter addresses the council, but James enacts the law." But Dr. Mason has shown at length, that the Greek term here used, and translated "judgment," is the ordinary expression in Homer, Thucydides, &c., to express the *result of one's own reflections*. So the apostle, "Seeing ye *judge* yourselves unworthy," Acts 13: 46. "The love of Christ constraineth us, because we thus *judge*," &c. There is no authoritative *sentence* in these and scores of similar examples.\* Besides, that "James did not ordain the law," is proved, chap. 16: 4. "Paul and Silas delivered to the cities *the decrees* that were *ordained*," not by James, but "of *the apostles and elders*." Of course James did not pronounce "the authoritative sentence." More than this: these "decrees" were obeyed throughout the churches of Asia. Were they *all* subject to James as the Bishop of Jerusalem? That council was not composed of persons belonging to his diocese. What right had he, then, to pronounce an authoritative "sentence" in the case? And so in Paul's interview with James (Acts 21: 18-25), "*all the elders*

\* James uses the very form by which the members of the Greek assemblies introduced the expression of their individual opinion. See Thucydides. So Cicero in his orations, *sic censeo*.

(or presbyters) were present." In referring to the acts of the Synod of Jerusalem, they say, "*We have written and concluded,*" &c., &c. And they proceed to advise him to a particular course of conduct. But *Bishop James* meanwhile is left in the background! The apostolic *bishop* does not open his mouth!

(3.) The office of apostle was incompatible with that of diocesan bishop. The former was chiefly extraordinary and temporary, the result of an immediate divine call and accompanied with supernatural gifts. The person was SENT to lay the foundations of the church, his diocese "the world." To set an apostle down permanently in a particular city, was to ignore in great measure his peculiar character and to nullify his broad commission. For such reasons as these, we deny that James was ever diocesan Bishop of Jerusalem.

IX. But we are pointed to "an absolute demonstration" of diocesan Episcopacy in "the angels of the seven churches" of the Revelation. These angels are said by High Churchmen to have been prelatical bishops beyond all question! "Each of these seven churches," says Bishop Onderdonk, "is addressed, not through its clergy at large, but through its 'angel,' or chief minister; this alone is a *very strong* argument in favor of Episcopacy."\* But the very same thing takes place in Presbyterianism, when "the moderator of a presbytery" or a pastor of a church is addressed on any topic! Who ever thinks of addressing a presbytery or synod in any other manner? So also in writing to a single church, who is addressed but the bishop or pastor? Dr. O.'s "*very strong* argument" will not bear inspection. But it is an Episcopal assumption that the term "angel" in these passages means "single men, never a society or number of men." "This," we are further told, "is its *constant use* in the book of Revelation." But here is a great mistake. "I saw," says John, "another ANGEL fly in the midst of heaven, having the everlasting gospel to preach," &c. Rev. 14: 6. The Episcopal Dr. Scott interprets the term angel "as an emblem of *those* who

\* Episcop. Tested, &c., p. 43.

first publicly erected the standard of Reformation, \* \* \* the *Waldenses and Albigenses*, who had the true gospel," &c. These communities were surely not "single men!" But there is sufficient evidence in the seven Epistles themselves, that they were not addressed to seven single men. "Behold," says Christ, "the devil shall cast SOME OF YOU into prison, that YE may be tried, and YE shall have tribulation ten days."\* This is addressed to "the *angel* of the church at Smyrna." Bishop Onderdonk shuns the snare into which others had fallen. He does not venture the broad assertion that the term "angel" is "*never* applied to a society or number of men." "Observe," he says, the "*emphatic use* (not '*constant use*') of the singular number," and then he copies nearly a page of *emphatic* "THOUS" and "THEES!" And because Paul in writing to Timothy addresses him with the personal THOU and THEE—*ergo*, reasons Dr. Onderdonk, Timothy, having been a prelatical bishop, *the angels* must have been bishops likewise!! This is the sort of reasoning which he calls a "very close approximation to demonstrative proof!"† Yet Dr. Scott, who avows his belief in moderate Episcopacy, assures us that "there is NO PROOF that Timothy ever statedly resided at Ephesus." "Is it not evident," asks Bishop O., that "Timothy had supreme power over the clergy there?" Evident from what? Why, from such phraseology as this, "These things write I unto *thee*," "this charge commit I unto *thee*," "that *thou* mightest know," "against an elder receive not (*thou*) an accusation," "lay (*thou*) hands suddenly on no man," and so on through more than another page, *italics* and all! "This" (demonstration) he says, "we think is complete." "All minds, however," he prudently adds, "do not appreciate evidence equally!"

\* Rev. 2: 8-10.

† Episcop. Tested, p. 46. As to the use of the singular forms THOU and THEE to designate a multitude, see Exod. 15: 26. "If THOU wilt hearken, I will put none of the diseases upon THEE which I have put upon the Egyptians, for I am the Lord thy God which healeth THEE," *i. e.* healeth the millions of the host of Israel.

There is some apology, therefore, for us Presbyterians! If, in giving instructions to one of our missionaries or evangelists, the moderator of a presbytery should use such or similar language (as is very often done) we should certainly be very slow to "appreciate the evidence" that said THOU and THEE was demonstrative proof of the appointment of a bishop, either of India or South America!

The title "angel of the church," is borrowed, according to Prideaux, Vitringa and others, from the designation of one of the ministers of the Jewish synagogue. But that office had no resemblance whatever to that of a modern prelate. The angel of the synagogue was not the chief ruler, but occupied a subordinate position, and was subject to the bench of elders. Had bishops been originally constituted prelates and called "angels," they would never have parted with so complimentary a designation. About a century later we begin to find traces of a hierarchy, and extreme anxiety to discover something like a footing for it in the writings of the apostles. But, strange to say, the earliest prelates are not known by the name of "angels." No trace of such a use of the term, says Dr. Killen, "can be detected even in the second century."\* Tertullian also regarded the "angel of the church" as an invisible intelligence, and so did Origen. *Long after the rise of the hierarchy*, two or three rare cases occur of a bishop being called "an angel," in allusion to the language of the Apocalypse, but this proves nothing, except that the system was in great need of Scripture proofs!

Dr. Killen, in his recent work,† thinks the term means simply "a messenger of the church," referring to a similar phraseology in 2 Cor. 8: 23, and Phil. 4: 14, 18, "messengers," or angels who conveyed "the contributions of the churches to the poor saints in Jerusalem." John, the last of the apostles, was now banished to Patmos; and these "angels" were the organs of intercourse between the venerated apostle and the several churches. Thus they communicated to his necessities,

\* On the Ancient Church, p. 267.

† Ibid., p. 268.

and he in turn, sent back the rich treasures of inspired counsel and instruction. If compelled to decide between this interpretation and that of the prelatists, the preference must be given to that of Dr. K. But it is not necessary to accept of either. The Apocalyptic "angel" was the pastor of the church, or perhaps an officer resembling the angel of the synagogue.

X. High Churchmen place much confidence in a certain analogy derived from the Levitical priesthood, consisting of the high priest, the priests, and the Levites. In like manner, they infer there are "*three orders*" of ministers in the New Testament church, viz., bishops, priests and deacons.

The obvious reply to this is, that it involves the absurdity of inferring the constitution of the Christian ministry from an abrogated institution. Besides, the parallel is not even plausibly sustained, except in defence of Popery, with its *Pontifex maximus*, or supreme head at Rome. So there was but one high priest. The Scriptures represent the whole Jewish priesthood as one "order," and the high priest was not admitted to office by ordination, nor did he ordain other priests. Aaron and his sons were princes of their tribe, their eminence was in virtue of family connexion and descent, but as Milton observes, "*modern prelacy does not run in the blood, nor descend by hereditary succession.*" More than this, the Aaronic priesthood had the most explicit and unequivocal foundation in divine appointment, and was supported by prophetic and miraculous attestation. In these and other particulars the analogy utterly fails to help the cause of High Church Episcopacy. Christ is "the high priest of the Christian profession," the Aaronic "priesthood being changed in the change of the law," as Paul reasons, Heb. 8:13. We want no other "high priest." If any choose to say that the New Testament elders or presbyters bear an analogy to the priests, "the sons of Aaron," the resemblance is certainly not worse than that of High Churchism. But it has been demonstrably proved by the ablest writers that the polity of the Christian church was copied from the synagogue, not from the temple. Our Saviour wor-

shipped in the synagogue, which had its bishop, pastor, presbyter or angel of the church. There was besides a bench or council of presbyters, and the deacons were appointed to attend to the secular affairs, taking care of the poor, &c. Here was the New Testament model of the Christian church. This is acknowledged by some of the most learned of the Episcopal sect. So great was the 'similarity to the synagogue, that the pagans confounded the two, and Neander says "the first churches were in form and machinery converted synagogues." See also Vitringa de Synagoga.

In regard to the deacon, who belongs to the third or lowest *order* of ministers, a few words may suffice. He receives only *one tactual* qualification for the service of the sanctuary; but this authorizes him, *inter alia*, to "baptize infants in the absence of the priest," and "to preach," if the *bishop permit*, for he is required to "*reverently obey the bishop* and other chief ministers," just in the style of Pope Innocent's bull for exterminating the Waldenses—"reverently obey the apostolical mandates," *i.e.* the bloody edicts of his un-holiness!

But where is the scriptural proof that the office of deacon embraced the duty or right either to preach or rule in the church? In the 6th chapter of Acts we find the original appointment of a class of men whose business it was "to serve tables," a troublesome and invidious work to which the apostles had previously attended. But now they determine to devolve these secular affairs upon others, "but we," say they, "will give ourselves to prayer and to the ministry of the word." "It is not reason," they add, "that we should LEAVE the word of God and serve tables." Observe how distinct the spiritual office is kept from the secular. The one is "prayer and the ministry of the word," the other is "the service of tables."

"It is evident," says Dr. Scott, the Episcopal commentator, "that they were appointed to take care of *the property of the church* and not to the pastoral office." "It seems undeniable that they were appointed SOLELY to take care of the *temporal concerns* of the church, and not as *deacons* to preach, or to administer sacred ordi-



nances." But do we not find Stephen preaching the gospel? To this Dr. Scott furnishes a reply thus: "It appears to me very likely that both at this and future periods, many who were appointed deacons in the first instance, afterwards became evangelists or pastors; and when they were fully employed, other deacons were appointed."

The Episcopal deacon, according to the Prayer Book, may *regenerate infants* in baptism, but "to feed the flock of Christ" in the Lord's supper would be highly improper, we suppose quite profane! For this he must receive a fresh imposition of the bishop's hands! But where has Christ made any such absurd distinction? The Papist can plausibly assign some sort of reason for such a difference, because when the priest is made, he is supposed to work the miracle of transubstantiation, which the deacon cannot do! Quite naturally, therefore, the deacon of the Romish Church must receive a fresh distillation of that magical *something* which has descended in regular succession for 1800 years through the apostolical fingers of bishops, archbishops and popes! But High Churchmen are no such *thaumaturgists* or wonder-workers—at least most of them make no such pretensions.

In confirmation of these views, Origen tells us, "the deacons were appointed to preside over the tables of the church, as we are taught in the Acts." Ambrose, in the 4th century, says: "The deacons ordinarily were not authorized to preach." Jerome calls the deacon "a minister of tables and widows." And the 6th general Council of Constantinople decided that "the scriptural deacons were no other than overseers of the poor, and that such was the opinion of the ancient fathers." So the 4th Council of Carthage, in the 4th canon, declares "the deacon is ordained, not to the priesthood, but to the *inferior services* of the church." This agrees with Paul's directions to Timothy, in which he does not place among the qualifications of a deacon that he should be "apt to teach," which he requires of all who are bishops or pastors. "Aptness to teach" was not a requisite for "serving tables." So evident is it that the "third or-

der" of the prelatical ministry is founded upon a misinterpretation of Scripture. It would be difficult to find texts to prove that one ordination makes a preaching deacon, two ordinations make a priest, and three make a bishop!

From this brief abstract of the Scripture teachings on the subject of "the three orders, bishops, priests and deacons," we may readily determine how much truth there is in the statement published by Dr. Wainwright of New York, viz.: "Those who sat at the feet of the apostles" "did reverently judge of them (the *three orders*) as ordained by a decree from everlasting," "a very type also and present figure of the most Holy Trinity; and so absolutely *necessary and unchangeable* for all time, that those saints and martyrs could as hardly have set themselves to contemplate a *religion without Christ, as a church without a bishop!*"\*"

\* See "Notes on the Episcopal Polity, &c.," by Dr. W.

## CHAPTER X.

DIFFICULTIES IN ACCEPTING THE TESTIMONY OF THE  
FATHERS AS INTERPRETERS OF SCRIPTURE.

THE importance of a scriptural connection with the church of Christ, that body which He has bought with his blood and purifies by his in-dwelling Spirit, is not easily overrated. But when Dr. Van D., in speaking of "the variety of sects" and the evils which flow from division into denominational tribes, aims to make the impression that Presbyterians and others "contemplate all bodies *calling themselves Christian*, as equally authorized to dispense the blessings of the gospel, equally the institution of Christ," when he proceeds to denounce as a "delusion" pervading most denominations except his own, that "*ALL MODES are equally successful in the promulgation of Christianity*," and that they may "be multiplied to any extent that human ingenuity may devise," he either deceives himself, or is guilty of a breach of the ninth commandment.\* Indeed he himself refutes this statement when he comes to discourse, in extravagant terms, of "the envying and strife," "the violent struggles and contests," "the intolerance, malice and persecution," "the discontent, suspicion and hostility" of these religious bodies." Surely "the Rector" cannot be ignorant that most controversies in religion have been founded mainly in the conviction of one or more of the parties, that all denominational forms are not equally scriptural and successful, of course not equally good. We most firmly believe, for example, that the Episcopal denomination, especially in its High Church develop-

\* If we had not read these most extraordinary charges in the "Seven Sermons," we could hardly have believed that any respectable minister could have uttered them, at least any one of ordinary intelligence and candor.

ments, is very far from being "equally successful" in spreading Christianity, with several other bodies of professed Christians. Nor would it be at all difficult to gather from these "Seven Sermons" abundant matter to establish the position on incontrovertible grounds.

In our last chapter we pointed out some of the scriptural difficulties in the way of receiving "the three orders of the ministry, bishops, priests and deacons." We "inquired for the church of the Apostles," and the New Testament said of High Churchism, "It is not in me!" But "the Rector" also bids us "examine early church history," and "inquire for the church of the first three centuries." Thus, he tells us, we shall find "the faith which even at the Reformation was drawn from the word of God, as universally interpreted by the early church during the first three centuries."\* In other words, this is the direct, short and easy road to High Church Episcopacy! But in the practical application of this much lauded rule, there are several serious obstacles.

1. It is admitted by Mr. Van Deusen and others that "the Divine Revelation was completed some *eighteen hundred* years ago, and that the divine way of salvation was then *fully made known*," and in discovering this "divine way," Dr. Van D. exhorts, "Let each examine for himself," "believe that creed which rests upon *God's word* as its foundation."† From these and other similar statements, we infer that he has no objections to the *sixth* of the 39 Articles, viz., "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein is not to be required of any, &c., &c." But if this be so, if the Author of the Scriptures intended that the "divine way of salvation" should be "fully made known," "should be read therein and proved thereby," as the Article teaches—is not that sufficient? What more can we want? If we find the truth, or in other terms, "all things necessary to salvation," in God's word, what need to inquire further, to "inquire for the church of the first three centuries?" Does God's

\* Church in Rep., pp. 104, 135      † Ibid., pp. 135, 104.

revealed truth stand in need of human support or confirmation? "May we not believe the teachings of the Father of lights and of wisdom," until we have "inquired of the fathers of the first three centuries?" If this be so, how is "the divine way fully made known in the Scriptures?" How are they as a lamp to our feet and a light to our path?

2. Dr. Van D. and his High Church brethren generally thus appear to be very shy of the great Protestant principle of the Reformation, viz., "that the word of God is the *only* and the all-sufficient and infallible rule, to direct us in all things necessary to salvation." They talk, indeed, in very proper terms of "the armor of God's truth and the strength which will be always furnished by the holy principles of his inspired, uncorrupted word,"\* but to discover with certainty what those "holy principles" are, we must have an interpreter to guide us—we must "inquire of the first three centuries!" So that if it had pleased God to suffer the records of the church of that period utterly to perish, the Scriptures would have been unintelligible, at least so far that "*all things* necessary to salvation" could not be proved thereby. But this is to contradict Article VI of the Prayer Book. "Let each examine for himself," says Dr. Van D. Examine what? "Holy Scripture, which contains all things necessary to salvation," "all things required of any man," and which "may be proved thereby?" Not at all! But "study the Scriptures and early church history," "inquire for the church of the Apostles, *and* the first three centuries!" Mr. Van D. certainly differs very widely from his own Article VI.

3. That High Churchism has thus virtually joined hands with Rome, and that Mr. Van D. has, in substance at least, adopted the popish rule of faith, viz., "Scripture and tradition," is obvious. He here stands upon the very ground assumed by the papists in assailing the Episcopal Church, and they boldly and insolently charge the bishops, priests and deacons of Dr. Van D.'s communion, with *fraudulently* withholding from their

\* Church in Rep., p. 64.

flocks, this overwhelming argument for popery, as derived from the history of the primitive church! Hear the Romish Bishop of Aire on this topic: "Your own theologians, no less than ourselves, have in their hands the ancient liturgies of the primitive church, and the *works of the early ecclesiastical writers.*" And then he flatly charges these Episcopal "theologians" with base, deliberate *fraud* for reasons of interest, in withholding "the opinions which they (these "early writers") express!"\* He affirms that the advocates of Episcopacy *dare not* "bring the laity acquainted with such documents!" Dr. Van D., indeed, resolutely affirms that "*the peculiarities of the Romish system were never heard of in the primitive church of the first three centuries.*" But the Romish disputants say they know better! *Theirs* is "the church of the first three centuries:" for truth, they argue, is always the same. They scout the idea that papal supremacy, transubstantiation, the sacrifice of the mass, purgatory, prayers for the dead, invocation of the saints, and the whole rabble of their superstitions, cannot be proved to have existed until three hundred years after the death of Christ. When, therefore, the Romanist tells High Churchmen that *for base ends*, they cautiously shun the exposure to their membership of the testimony of "the ancient liturgies of *the primitive church*" (of course "the church of the first three centuries") and the works of the early ecclesiastical writers," we thank God that we have no need of any such interpreters, infallible or otherwise, to decide what is "the law of the Lord, which is perfect," "a lamp to our feet and a light to our path." "To this law and to this testimony—if they speak not according to this word, it is because there is no light in them."

4. It is very natural, as a consequence from such positions as those of Dr. Van D. and his brethren, that "the right of private judgment" should be in no very good odor with them. After reading several times and with much care, what is said in these "Seven Sermons," we are by no means certain that we yet know what

\* Difficulties of Romanism, by Faber, p. 12.

"private judgment" is, in the High Church system. "*Let each examine for himself,*" says Dr. Van D. But what are we to examine, in order to discover the true church? He answers, "The Scriptures and the church of the first three centuries." Again, he tells us, "we must seek that form of truth which Christ and his Apostles taught and practised." This certainly looks as if he meant to encourage individual inquiry, and that *every man* should, in the fear of God, and with all the helps within his reach, especially seeking divine aid, determine what "Christ and his Apostles have taught," "that for this end we should study the Scriptures." But in the same immediate connexion he severely denounces the idea "that every man is to go to the Bible and construct his own church and religion," as though "he were possessed of *infallibility!*" But what Protestant Christian ever made any such ridiculous pretension? He has much to say about "rival systems of man's device," and warns his flock against giving encouragement to *the common idea* that "it matters not to what communion you belong," as though this absurd and impious denial of all difference between truth and error were a common "abuse of private judgment" among those whom he calls *the sects!* Indeed the only intelligible idea of "private judgment" derivable from Dr. Van Deusen's "Sermons" appears to be this: Private judgment, or the right of individual inquiry, is a noble and inestimable privilege, if you only privately judge, as we High Churchmen do, and receive our system as the only true and safe one! But if you interpret the Scriptures differently, if you are led to believe that "the three first centuries," their "liturgies and early writers," contain the elements and seeds of popery, or if, after inquiry, you repudiate the Episcopal Church, and take up with some one of the "sects," then you are guilty of a most dangerous "abuse of private judgment!"

The true Protestant doctrine touching this right, we conceive not to be "that opposite opinions may both be true," nor that truth and falsehood are both equally good, as Dr. Van D. charges non-Episcopalians; nor yet that all speculative error is necessarily innocent; but this, that there is on the face of the earth *no visible body*

(as Rome pretends) to whose decrees men are bound to submit their conscientious views on points of faith and religious practice."\* We believe that "all Scripture is given by inspiration of God, and is profitable for *doctrine*, reproof, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This is Paul's view of the subject. Dr. Van D. and his High Church brethren seem to think this hazardous ground. They propose "the church of the first three centuries" as "the body" to which we must submit these profitable instructions of Scripture. But what is the verdict of that ancient "body?" The Bishop of Aire and his Romish brethren say that "the primitive church as represented by her early writers," is so obviously in favor of popery, that High Church Episcopalians are driven to the shameful necessity of concealing their testimony in order to spare "their own embarrassment," and save their flocks from becoming papists! On the whole, therefore, we recommend Dr. Van D. to adopt the following conclusion of his Episcopal brother, George Stanley Faber: "When a writer (even of the first three centuries) propounds a doctrine which rests not upon the firm basis of Scripture, I would reject it as *a* commandment of men," &c.† This is the only true principle. Test all other writings by "the writings of God," "for they are profitable, &c." If men differ in the interpretation of the Scriptures, so they do about the writings of the "first three centuries." Not only do papists differ from Episcopalians, but Episcopalians differ irreconcilably from each other, on this very point. "If any man," says Jesus, "will do my will, HE SHALL KNOW of the doctrine (*my* doctrine, v. 6.) whether it be of God," John 7: 17. "I will not scruple to assert," says Bishop Horsely, one of the most distinguished dignitaries of the Episcopal Church, "that the most *illiterate* Christian, if he can but read his English Bible, and will take the pains to read it in this manner (comparing the parallel passages) without any other commentary than what the different parts mutually furnish for

\* See this position nobly argued and maintained in Macaulay's "Review of Gladstone's Church and State."

† Diff. of Romanism, p. 63.



each other, will not only attain all that practical knowledge which is necessary to salvation, but will become learned in EVERYTHING relating to his religion. He may safely be ignorant of all philosophy and all history (yes, even of 'the three first centuries,') which he does not find in the sacred books." So our blessed Lord, in reasoning with the Sadducees on the subject of the resurrection, appeals to the Scripture: "As touching the dead that they rise, HAVE YE NOT READ in the books of Moses? \* \* \* YE DO THEREFORE GREATLY ERR." Mark 12: 26, 27. And in deciding his own claims to the Messiahship, he says to the Jews: "Search the Scriptures, \* \* \* for they are they that testify of me." John 5: 39. "Blessed is *he that readeth*, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1: 3.

5. Admitting the excellence or at least the practical use of this High Church rule, let us for argument's sake try to work with it. "Inquire for the church of the Apostles and the first three centuries." "Let each examine for himself." But here arise numerous knotty points.

If the divine Author of the New Testament intended that we should interpret it by the uninspired records of "the church of the first three centuries," is it not strange that almost the only genuine uninspired document of the supposed purest period of the church, which has been preserved, is a solitary letter of Clement of Rome. It is addressed to the church of Corinth and is of date about A. D. 96. It contains some very good advice, but nothing of this sort which in substance is not with equal clearness and far greater authority found in the New Testament. Of the value of this epistle as an *interpreter* of Scripture, we may form some idea from the fact that, with all possible gravity, Clement records the ridiculous story of "a certain fabulous bird called the phoenix," of which he minutely details the most marvellous legend.\* But if we take Clement's account of

\*Of this betrayal of weakness, Milner says: "His mistake in applying the story of the phoenix, has been, I think, too severely censured." "That Clement believed it, is no proof of weakness of judgment." Indeed!

the state of religion in the church of Corinth, it will not greatly tend to reconcile us to Dr. Van Deusen's method of interpreting the Scriptures, much less attach us to that church of the first century as an object of imitation in establishing truth, morality and religion! "Pride and a schismatical spirit," says the Episcopal Milner, "which were evils particularly Corinthian, deface the agreeable picture." Clement, he adds, severely rebuked their "envy, strife, dissension, persecution, disorder, war and desolation." "Righteousness and peace," says Clement, "are far from you, because ye ALL leave the fear of God; and your spiritual sight is become too dim to be guided by the faith of the gospel." "Ye ALL walk too much according to your own evil lusts, cherishing a malignant spirit of envy." Referring to Paul's Epistles to the Corinthians, he adds: "Do take up the writings of the blessed Apostle. What did he say to you in the beginning of the gospel? Truly, by divine inspiration he gave you directions!" "These (the evils before mentioned) are shameful things, brethren, very shameful. \* \* \* The name of God is blasphemed through your folly."

Thus endeth the first lesson, which is concerning "the church of the first century." If we cannot understand the inspired records, will this document furnish much assistance in proving High Churchism? Indeed in reading this epistle of Clement, we are almost tempted to think we have by some mistake taken up Dr. Van D's. "Seven Sermons," and opened at his scathing description of *the evils* arising from "the variety of sects, and the workings of the sect spirit," as they everywhere prevail, except in his own denomination.\* So far as the epistle of Clement weighs one way or the other, it is on our side. Mark how confidently he appeals to "the gospel" as delivered by Paul—to "*the writings which he penned by inspiration.*" Clement never seems to have dreamed of the danger of such exercise of "private judgment." More than this—he uses the terms bishop and presbyter interchangeably, just as though he were a

\* Sermon V, pp. 92, 93, 94.

Presbyterian. And even Milner speaks of him (Clement) as "the venerable *pastor* (not bishop) of the church of Rome." That the church of Corinth had such *bishops* of their own at this period, seems nearly certain from the fact that more than *thirty* years previously, Paul "sent to Ephesus and called the elders of the church," whom he afterwards styles bishops or *episkopous*, as the Greek is, "whom the Holy Ghost had made."\* If this were true of Ephesus, it was doubtless equally true of so great a city as Corinth.

We arrive then at these conclusions: This letter of Clement is almost the *only* genuine production of the companions of the apostles which has come down to us. Even the Episcopal Milner says: "We have *no ecclesiastical work*, exclusive of the Scriptures, except this one, which does any peculiar honor to the first century."† We thus narrow Dr. Van D's. rule for interpreting the Scriptures, from "the church of the first *three* centuries" to "the church of the *second and third* centuries." If the churches of Corinth, Rome, Ephesus, &c., were first organized on High Church principles, we have no means of ascertaining the fact except the Scriptures—and of course we must pass over the first one hundred years of apostolic purity and come down to the second century, in order to work with the High Church rule of interpretation. The apostolic age says, "It is not in me."

6. In "inquiring for the church of the *second and third* centuries," we are immediately beset with great embarrassments. There are indeed a number of writers; but as they wrote in the Greek or Latin language, few persons can read them except in a translation. Besides, being quite voluminous, wordy and extravagant, how shall "each examine for himself?" The Scriptures are in everybody's hand, are comparatively small in bulk, and can be diligently studied, and compared, one passage with another. But who shall undertake to "examine" the fifty or sixty folios of the fathers? Especially, who

\* Acts 20. 17, 28.

† Vol. I, p. 76. The work of Hermas, Milner thinks, *probably* written by that person, but of inferior merit, and unworthy of further notice.

of the great mass of mankind, who possess but little leisure for such investigations, and whose learning is necessarily very limited? As to the moral and religious character of these authors, the Episcopal Milner candidly acknowledges that before the close of the second century, "a dark shade was enveloping the divine glories of primitive Christianity. The Spirit of God was grieved already by the ambitious intrusions of self-righteousness, argumentative refinements and pharisaic pride."\* These are the men who are to teach us the meaning of our Lord and his inspired apostles! "The mystery of iniquity," says Paul the apostle, fifty years after the crucifixion, had already "begun to work,"† and soon developed "the man of sin and son of perdition in all deceivableness of unrighteousness," in some of his dark features. But lest we should fall under a similar suspicion with that of the Romish Bishop of Aire about Episcopalians, viz., of being *afraid* of the testimony of these fathers, let us examine them.

7. About *fifteen* authors of the second and third centuries, parts of whose writings remain to us, and most of which were written in reply to heathen objections, or in refutation of heresies which are now universally considered contemptible, are our sole dependence in judging of the views of the church of those centuries. There are indeed a very few brief confessions by Irenæus, Tertullian and Origen, but they are chiefly doctrinal, and as they recite almost exclusively the great fundamental truths of Christianity, they are the common property of Presbyterians and Episcopalians. Of course they decide nothing in regard to these differences.

Again: As the corruption of the church made progress towards the full stature of "the man of sin," the ruling party would naturally suppress and destroy whatever records stood in their way. There can be no doubt that even LARGE councils were employed in this expurgation. Bishop Stillingfleet admits that "the general council of Ariminum, consisting of about six hundred bishops, decided against the orthodox faith." And

\* Cent. II, vol. 1, p. 137.

† 2 Thess. 2: 7.

nothing is more familiar to church history than the decisions of councils anathematizing books, because they taught sentiments different from their own. Du Pin, a Romanist historian, confesses that a council held A. D. 540, pronounced the condemnation of Origen; and a Greek treatise of Tertullian on baptism, Pamelius admits to have been probably suppressed, because it contained the doctrine "that baptism performed by heretics was null and void."

The remains of the early writers are admitted by Romanists themselves, to have been greatly mutilated and corrupted, and whole works have been forged in their names. Thus the more candid of the papists repudiate as rank forgeries more than *one hundred and eighty* treatises professing to be written by authors of the first six centuries. And Cave, Du Pin and others have demonstrated three or four times that number to be either shameless fabrications or at least of very doubtful authority! That these corruptions did extend even to the genuine works of the early fathers, is proved by Augustine of the fourth century. In speaking of this charge brought against the works of Cyprian, he says: "The integrity and knowledge of the writings of any one bishop, however illustrious, could not be preserved by the variety of languages in which the Scripture is found nor by the order and succession of its rehearsal in the church; against which, however, there have not been wanting those who have FORGED many things *under the names of the apostles*." Thus also a work of Basil on the Holy Spirit, is acknowledged by Bishops Jeremy Taylor and Stillingfleet, at least more *than half* of the whole, or the last fifteen chapters, to be a forgery. Heretics and orthodox, Greeks and Latins, have made these charges and proved them true. All are familiar with the long and fierce controversy between East and West on the phrase *filioque* in what is called the apostles' creed, and we need but mention the *Index Expurgatorius* of Rome, to suggest the argus-eyed vigilance with which for ages that apostate church has guarded against the circulation of *errors*, which she imagined she found in the fathers. Most cordially therefore do we adopt the

conclusion of Mr. Goode, Episcopal minister of London : "It is both absurd and irreverent to the divine Author of Scripture, to be guided by an account of those doctrines given us by fallible men, instead of going at once to the divine Word, and taking our views from thence." If the fathers of the second and third centuries were originally ever so correct, clear and luminous as interpreters of Scripture, we can have no certainty that we possess their uncorrupted writings." This fact may perhaps suggest some apology for "the extraordinary facility with which the best of them seem to have admitted the most monstrous extravagancies and the most silly puerilities. A very moderate *course* of reading in patristic allegories, conceits, visions, legends, miracles and superstitions of Barnabas, Hermas, Origen and Tertullian, &c., will be quite sufficient to reclaim any one of sane mind from the abasement of setting them up as *guides*."

"The interval between the Scriptures and the very best of the fathers, is so immense, that not a few have testified that it forms to them the most convincing proof of the inspired origin of the former—it being in their judgment absurd to suppose that any man, much less a number of men, could have composed such a volume as the Bible, in an age in which their immediate successors, many of them possessing undoubted genius and erudition, and having the advantage of their light to walk by, could fall into puerilities so gross and errors so monstrous. We could sooner believe that Jacob Bœhmen could have composed the *Novum Organum*, or Thomas Sternhold the *Paradise Lost*." Such are the men to whom we are referred to tell us how to interpret the writings of God—"a set of men whose pages abound with manifest marks of error, absurdity and fantastic raving."\*

"The old Christian fathers received from the Jewish rabbins the practice of mystical exposition. Origen denied even the literal truth of history. He held that it was absurd to suppose that the world was created in

\* Puseyism and the Oxford School. Edinb. Rev., July, 1843.

six days; the creation signified the renovation of the soul, and the six days that it was gradual. Israel in Egypt was the soul living in error, and the seven plagues its purgations from various evil habits, the frogs denoting *loquacity*, the flies carnal appetites, the boils pride and arrogance.”\*

8. But there is much that is worse than this. In the language of Mr. Taylor: “we pronounce these fathers to have grossly perverted the gospel, and to be amongst the very worst guides which the church can follow.”†

(1.) Origen, who was a Universalist, in his commentary on 1 John 1: 3, says, “The Holy Spirit *was made* by the Logos,” and repeats the statement. So says the Episcopal Goode.

(2.) Tertullian, says the same authority, “taught that the Son was a *derivation* from the whole substance of the Father,” and “that there was a time when there was no Son of God.” He also interprets the “two sparrows” (Matt. 10: 29) of the soul and body.

(3.) Mr. Goode affirms that the fathers of the fourth century had no scruples in calling in question the orthodoxy of the earlier fathers, such as Origen, and Dionysius of Alexandria. The latter was charged with “numbering the Holy Spirit with inferior beings, with created nature, &c.” Jerome also says that “Lactantius altogether denied the entity of the Holy Spirit.” “The faith,” he adds, “is delivered by these authors, most imperfectly and erroneously, and almost always mixed up with various strange notions and conceits.”‡

(4.) The Bishop of Down and Connor§ tells us that the “practice of praying for the dead had its origin in the curiosities of the second century, but with no other authority than custom.” He quotes Tertullian as testifying also, that in his day “not a shoe could be put on without the sign of the cross.” It was the age of superstition.

(5.) Irenæus, who says he had seen Polycarp, the dis-

\* McClelland on the Canon, p. 132.

† Ancient Christianity.

‡ Rule of Faith, vol. 1, p. 220-21.

§ See Bricknell, p. 219.

ciple of the Apostle John, maintains in his writings that our blessed Lord lived to be an *old man*, and that his public ministry embraced at least *ten years!* Yet he was one of the wisest and best of the fathers—but certainly no very safe guide in interpreting Scripture.

9. But if “the church of the second and third centuries” is so indispensable an interpreter of Scripture, it may be well to adduce a few further illustrations in order to diffuse so brilliant a light.

“The ass and colt” (Matt. 21 : 2), “for which Christ sent his disciples, Justin and others interpret severally of the Jewish and Gentile believers: Origen, however, rather expounds them of the Old and the New Testaments.”\* Well might Jerome say, “that it was more trouble to understand such expositors well than the very texts they undertook to explain.” And this father, one of the most eminent of all, repeatedly tells us that “his own commentaries are interwoven with the expositions of Origen and others, who were in his day (fourth century) evil spoken of as men who had presumptuously foisted upon the world their own private opinions, *fashioning* (as he expresses it) the mysteries of the church out of their own private fancies.” Jerome did not regard these early writers as very reliable interpreters of Scripture. This same father, however, interprets Paul’s rebuke of Peter, not as though Paul really believed Peter blame-worthy, but *only in pretence*, to save appearances!† And as further examples of such *pious fraud*, he adduces the cases of Origen of the third century and others, who, he says, in writing against the infidel scoffers Celsus and Porphyry, employed “slippery problems and arguments,” “not that which they believed, but that which was most necessary to be said.” And he seems to include in this condemnation Tertullian, Cyprian and others.‡ Such is Jerome’s judgment concerning some of the wisest and best of Dr. Van Deusen’s interpreters of Scripture and of “the church

\* Edinburgh Rev., Art. Puseyism, July, 1843.

† It was a feigned business, purposely acted between Peter and Paul.

‡ Daille, pp. 150, 151.



of the first three centuries." Such were the men who, as Mosheim says, "deemed it not only lawful but *commendable, to deceive and lie* for the sake of what they considered truth and piety."

Cyprian held the opinion that "without baptism and the communion of the Lord's table, no man can come unto salvation or eternal life." And Ignatius, in speaking of fasting, said: "Whosoever fasts upon the Lord's day, or upon any Saturday, *he is a murderer of Christ.*"† Well might Augustine, of the fourth century, say to Jerome: "I have learned to pay to those books of Scripture alone, now called canonical, such reverence and honor as to believe steadfastly that none of their authors ever committed any error in writing them." "As for *all other writers*," he adds, "I do not instantly conclude that whatever I find is true, except they convince me either out of the said canonical books or by some probable reason." "Believe me not," says Cyril, "in whatsoever I shall speak, unless thou find the same things demonstrated out of the Holy Scriptures."

Justin Martyr, in one of his apologies, says that David lived fifteen hundred years before the crucifixion, which is a mistake of near five hundred years, and the same early father states that Ptolemy, king of Egypt, sent ambassadors to Herod, king of Judea, in relation to the matter of the Septuagint translation of the Scriptures; which is a mistake not only of the person to whom the embassy was sent, but also of more than two hundred and forty years in the *time* of the transaction. These early fathers interpret the Gihon, one of the rivers of Paradise, to be the Nile. Tertullian also maintains that plants have feeling and understanding. Irenæus says the name *Jesus* is composed of two letters and a half, and adds that in the ancient Hebrew it signifies heaven. As to the ridiculous allegorical fancies of Tertullian, Jerome often complains of his wresting the text, and making the true sense of Scripture evaporate into nothing.

Justin Martyr, moreover, was a millenarian. He

† Daille, pp. 170, 173.

taught that after the resurrection of the saints, they would live and reign one thousand years in the city of Jerusalem, which would be rebuilt, enriched and enlarged, as Ezekiel and Isaiah had foretold! The same father, in his Dialogue with Trypho the Jew, seems to deny that the essence of God is infinite, or that he is omnipresent. For this reason he endeavors to prove that it was not the Father who rained fire and brimstone upon Sodom, because he could not have been then in heaven! Justin also, in explaining the reason why our blessed Lord commended his spirit to God, says it was because all the souls of the departed saints and prophets had previously fallen under the power of evil spirits, such as the spirit of Python. Irenæus teaches that Christ was more than forty years old at his death, and that he did not at all know when the day of judgment should be! Origen, in very numerous passages, teaches that the pains of hell are designed only to purify, and consequently are not eternal, but will cease when the souls of the damned are thoroughly cleansed by the fire! And both he and Justin Martyr teach that the angels fell in love with the first women, and they were led to reveal to the fair ones many secrets they ought to have concealed!\* Tertullian not only attributes to the divine Spirit like passions with us, as anger, hatred, grief, but says he does not believe "there is *any substance* which is not corporeal, nor that any man will deny that God is a body." Cyprian held to the necessity of administering the Lord's supper to infants, supporting this fancy by the text, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Origen, of the third century, taught that divine providence extends only to universal causes, affirming that God has committed the care of particular things to the angels. And Justin Martyr, Irenæus and Tertullian, all held to a sort of material heaven in this world, promising to

\* Tertullian also says that virgins should wear veils, because "it is necessary that so dangerous a face should be veiled, which had scandalized even Heaven itself!" Origen also taught the pre-existence of human souls, and that the stars are animated beings.

the faithful the delights and pleasures of a thousand years, the diamonds and sapphires of an earthly Jerusalem, &c., a fancy which Jerome and others of a later period pronounced fit to entertain only little children and such like. From such examples as these, we may well adopt the language of Pearson, Dean of Salisbury, England, in speaking of the "ancient fathers:" "Truth compels me to say that their piety was too often alloyed by superstition, and with some exceptions, their learning was neither accurate nor extensive. Their reasonings were often weak and inconclusive, their *interpretations of Scripture* fanciful and unsatisfactory. \* \* \* \* Consequently, it is vain to look up to them as certain guides in theology, or as *judicious* and *safe expounders* of Holy Writ."\* "To the testimony of Scripture," adds Musgrave, Bishop of Hereford, "*and to that alone*, the fathers were themselves in constant habit of appealing for decision of controversy." "In disputing with heretics they were often hasty and wrong. They frequently contradict themselves, or each other, and when supposed to *express the sentiments of the church*, ARE BUT DELIVERING THEIR OWN."† Well might the "Homily on reading Holy Scripture" exhort: "Let us diligently search for the well of life in the Old and New Testaments, and not run to the *stinking puddles* of men's traditions." "The drunken Helots never taught the Spartans a more wholesome lesson of temperance than the inimitable antics of these holy men teach the present age the folly of deferring to them as our spiritual guides."‡ It is far more easy on such authority to establish, for example, the apostolic origin of clerical celibacy, than to prove High Church Episcopacy.

Our Saviour says, "Swear not at all," referring doubtless to profaneness in conversation. But Mr. Goode has demonstrated that Irenæus, Justin Martyr, Clement of Alexandria, Cyprian, Origen, Lactantius, and many other fathers, interpret the passage in the Quaker sense, viz., to forbid the use of the oath in courts of law.

\* See his Charge, 1839.

† Charge, 142.

‡ Edinb. Rev., Art. Puseyism, 1843

Tertullian says : " We account it a *crime* to *kneel at prayer* on a Sunday." Justin Martyr quotes the blessed Irenæus, Martyr and Bishop of Lyons, as saying " this custom commenced *from apostolical times*," i. e. " the custom of standing in prayer on Sundays." So the learned prelatist Bingham has asserted it to be " beyond dispute," that infant communion was the practice of the church for many ages." And Bishop Coxe, of the State of New York, says, " that in a little work by a Dr. Ullathorne, a Romish priest, he teaches that there is an *unbroken chain* of fathers for the *immaculate conception* !"\* " Stinking puddles," indeed ! Papist and High Church can prove almost any monstrous absurdity from " the fathers," at least to their own satisfaction. Yet, these were the leaders and oracles of " the church of the three first centuries !" Well did Bishop Jeremy Taylor say : " The early Christian doctors were just such as one might expect to find in those who were looking onward towards that *deep night* of superstition which covered Europe during the middle ages ;" in other words, they early began to verge towards the great apostasy of Rome ; and so the spirit of prophecy had foretold of the mystery of iniquity, which in the days of the apostles " did already work."

Let these illustrations suffice to prove how reliable " these fathers " are in regard to the true doctrines and usages of the Christian religion. " The Christian world REPOSED," we are told, " for at least three unbroken centuries, under the undisputed watch and rule of Episcopacy." † " But now," adds the same author, " look over the land and behold the multitude of sects," " apostate sects !" " See the Methodist Episcopal sect, Presbyterian Old School, and all the *et ceteras*, down to Mormonism." But suppose we serve this person with a dose of his own prescription. Who would imagine that while " the Christian world was *reposing*," as he hath it, " for three unbroken centuries, &c.," the " apostate sects" were such as these: Gnostics, Nicolaitans, Corinthians, Nazarenes, Ebionites, Ecclectics, Montanists, Ecclesaites, Saturni-

\* Criterion, p. 115.

† Clergyman Looking, &c., p. 343.

nians, Valentinians, Monarchians, Patropassians, Millenarians, Manicheans, Noetians, Sabellians, Novatians, &c.\* Certainly the *repose* of the church must have been a very deep sleep, if the clashing of all these heresies in her ears did not disturb the Episcopacy! No doubt the infidels and scoffers of that period made themselves merry over "the sects," just as High Churchmen and Papists do at the present day; and with about equal reason. Even Episcopacy, that grand panacea for all the ills the church is heir to, did not avail to prevent these disorders!

"To set the fathers up as guides must appear to every unprejudiced mind the most extraordinary fatuity." The Greeks associated insanity with inspiration, and the Mohammedans worship as saints those who are out of their senses: on something of the same principle certain men regard with profound reverence the authority of the fathers as expositors of Scripture." "Popery props up her superstitions by what she calls the unanimous consent of the fathers." But High Churchmen have not yet reached that ridiculous extreme of fatuity. Most of them repudiate the creed of Pope Pius IV, in which the Papist promises "never to take or interpret the Scriptures otherwise than by such unanimous consent."

\* We have named only *seventeen*--but the Episcopal Dr. Hook, in his Church Dictionary, enumerates *twenty-seven* distinct heresies in "the first three centuries." *Art. Heresy.*

## CHAPTER XI.

## DIFFICULTIES IN REGARD TO THE TESTIMONY OF THE FATHERS.

IN the progress of our inquiry into "the church of the first three centuries" (in obedience to the counsel, "Let each examine for himself"), enough has been said, if we mistake not, to satisfy every intelligent reader of the exceeding difficulty of proving High Churchism from such sources—perhaps we should say, the utter impossibility. It may be replied, however, that though these writers of the first centuries are admitted to have been grossly in error in many important particulars, and as interpreters of Scripture to be blind guides, still as *witnesses of facts*—for example, of the early existence of the principles of High Church Episcopacy, and the active operation of such principles generally throughout the church, these primitive fathers must be received with great reverence, and their evidence as worthy of all acceptance. If they testify, as High Church Episcopalians affirm, to the universal prevalence and appropriate functions of the "*three orders* of the clergy" in the ages immediately succeeding that of the Apostles; and if they agree further that this sort of exclusive Episcopacy was delivered to them directly as established by those holy men, the immediate followers of our Lord—surely the testimony of these fathers to such facts must carry with it great weight, yea, amount almost to a demonstration of the divine origin of the High Church system. We have thus stated the case fairly; and if it could be clearly made out, we concede that it would present a very plausible face. Let us examine it.

I. It is of great importance at the outset, to ascertain accurately what *are* the precise principles whose universal prevalence in the church is claimed as proved by the testimony of the fathers of the first three centuries. They are these:

1. The bishops of the primitive church were a different *order of clergy* from presbyters; and superior to them.

2. That the primitive bishop, when he assumed his office, was set apart to it with a new and special *ordination*.

3. That every such bishop was set over a number of congregations or churches, with their pastors; and over these he exercised government, such, for example, as bishops of our day claim over their extended dioceses.

4. That such bishops, and *they alone*, possessed the right to ordain other ministers of the gospel. That this sort of Episcopacy was viewed by the *whole church* as instituted by Christ and established by the Apostles.\*

5. That these are "essential, divine relations," and where they exist, and there alone, are found "the communion and fellowship of Christ and his Apostles"—without which, say many High Churchmen, we cannot "gain the divine reconciliation, peace of mind, triumph in death and bliss in 'eternity,'"†—all other so-called churches being mere "sects," "human organizations," which we are bound to reject. And for these, except in cases of *unavoidable ignorance*, are reserved only "uncovenanted mercies," or as Bishop McIlvaine rightly interprets, "no mercies at all."

These "five points," especially the first four, are distinctive principles of High Churchism—and if the early fathers bear witness to the universal prevalence of that system, they can be shown to testify to these *principles* as taught in the Scriptures and generally received in the churches. Let the reader keep this in mind. Some, indeed, who are called High Church, do not teach exclusive salvation for such Episcopalians, but many do.

II. It is conceded by the most learned prelatists, that at a very early period a *great change* was introduced in the *style and titles* which the New Testament adopts in speaking of the ministry. "The name '*bishop*,'" says Dr. Onderdonk, "which now designates the highest grade of the ministry, is not appropriated to that office in Scripture. That name is there given to presbyters."

\* See Dr. Miller's Letters.

† Christianity in Repub., pp. 25, 26.

Again: "It was after the apostolic age that the name 'bishop' was taken from the second order and appropriated to the first."\* Again: "When we find in the New Testament the name 'bishop,' we must regard it as meaning the bishop of a parish (pastor of a church) or a presbyter." Again, says another decided High Churchman: "That presbyter and bishop (in the New Testament) are convertible terms, our measure of learning does not *permit us to debate*."† The New Testament presbyter is therefore the scriptural bishop, and High Churchism is confessedly guilty of perverting, in her forms of ordination, the use of the term as employed by inspired men. It follows also that Presbyterians in styling each pastor "a bishop," adhere closely to the inspired terminology. Again: "After the apostolic age"—how soon or how long *after* the death of the last apostle we are not told—the term "bishop," which inspiration had given to the presbyter-pastors, was appropriated and confined exclusively to a certain *small class* of presbyters, who were first re-ordained in order to qualify them to be bishops, and to govern extensive dioceses of many scores of congregations and pastors. And the authority for this great innovation is Theodoret, of the fifth century! He was made Bishop of Cyrus, A. D. 420, a period when "the man of sin" had taken large strides towards supreme domination. Prelacy was widespread, and Popish corruptions were most abundant. Even the Episcopal historian Milner says of Theodoret: "He surpassed all men in admiration of monastic institutions, and was *credulous beyond measure* in subjects of that nature."‡ The probability is, that he was

\* Episcop. Tested by Scripture, pp. 18, 19.

† Presb. Clergyman Looking for the Church, p. 373.

‡ Hist. Cent. II. — It is curious to observe that Bishop Onderdonk in referring to Theodoret, merely calls him "one of the fathers"—but whether he lived in the *second* or *tenth* century he saith not. "The Clergyman Looking for the Church," however, says: "Theodoret lived in the fourth century." The fact is, he was born at Antioch, A. D. 386. So that this "one of the fathers" was just 14 years old when the fifth century commenced! A venerable *father* of the fourth century! Yet this "Clergyman Looking" has much to say about the "evasions," "Jesuitism," &c., of the late Dr. Miller and others!



equally "credulous" in matters pertaining to the early existence of "three orders," &c.

But we do not need the testimony of a *monkish bishop* of the fifth century to prove that at a very early period there were great departures from the inspired simplicity of the gospel. "A gloomy cloud," says Milner, "hung over the conclusion of the first century;" and before the close of the second, he tells us of the introduction of "self-righteousness and superstition, obscuring men's views of the faith of Christ and *darkening* the whole face of Christianity"—"fictitious holiness disguised under the appearance of eminent sanctity"—"bodily austerities"—"self-righteous pretensions, faith in Christ miserably superseded by ceremonies and superstitions!" Well might he add, "a dark shade is enveloping the divine glories of religion." This was a fruitful soil for the production of the temper of "Diotrephes, who loved to have the pre-eminence." 3 John, 9. "Pharisaic pride," he tells us, "was busy;" and to the *aspiring minds* of ambitious presbyters, the simple style of God's inspired word soon became insipid. They felt themselves to be far superior, it may be, to many of their fellow ministers in talents, learning, eloquence, social position, personal popularity, &c. Hence to be simple presbyter-pastors in common with others, was intolerable. The indications of a change from scriptural parity—a disuse of "bishop" and "presbyter" as convertible terms, soon make their appearance among the fragments of the church records. This spirit would naturally develop itself earliest and in greatest vigor in the populous cities, among their large and wealthy churches. Their pastors soon learned how very pleasant it was from being the plain and useful president or moderator of a presbytery to be greeted in the market and other places of public resort, as "bishop" this and "bishop" that. "In vain," says Milner, "will almost any modern church whatever (of course including his own) set up a claim to exact resemblance." "At first, and for some time, church governors were only of two ranks, presbyters and deacons, as at Philippi and Ephesus; and the term bishop was confounded with that

of presbyter. The church of Corinth continued long in this state, so far as one may judge by Clement's epistle.\* But this scriptural and apostolic mode of governing the church by two ranks or orders, presbyters and deacons, the former class (presbyters) often styled "bishops," soon yielded to the development of a very different spirit—a spirit which rested not until "the Bishop of Rome" claimed as his diocese the whole of the Christian world, and the whole hierarchy of the "man of sin," with the vast mummerly of Popish superstition and blasphemous fable, was securely established.

Even in the third century, the learned historian Milner concedes that "the extent of a bishop's diocese was called *paroikia* (a parish). Some of these dioceses had a greater, others a less number of churches. "The practice (of the people electing their bishops) continued during at least the three first centuries.† On the other hand, I do not find that the people had any power in deposing a bishop." "To me," adds Milner, "it seems an unhappy *prejudice* (observe, "a prejudice!") to look on any one of the forms of church government as of DIVINE RIGHT." "The pastoral character of bishops (in the primitive churches), together with *the smallness* of their dioceses, always adapted to pastoral inspection, made them more similar to the Presbyterian hierarchy."‡ This is the candid testimony of a learned Episcopal historian, who "inquired for the church of the first three centuries," largely quoting the fathers as witnesses to existing facts agreeably to the rule of "the Rector." And in the third century, he adduces what he calls "*a most striking proof* that the ideas of episcopacy were *too lofty*, and that they had insensibly grown *with the gradual increase of superstition*."§ Episcopacy and superstition, Milner discovers, had *grown together* in intimate fellowship, so that already in the third century he tells us bishops were beginning to be considered in the same light as apos-

\* Cent. II, chap. 1.

† Did *the people elect* the three bishops of Pennsylvania, or any other of the bishops in this country?

‡ Cent. III, chap. 14.

§ Ibid., chap. 13.

ties!" Well might he denounce this "comparison as very unseemly!"

III. In conducting the inquiry whether the modern Episcopal organization is identical in form with that of "the first three centuries," we encounter a further difficulty. Of the authors of that period whose writings have come down to us, often in a very fragmentary state, none were employed in discussing the leading "points" of High Churchism. Their attention was chiefly directed to other subjects of an entirely different nature—to the controversies with Jews and heathens, or to various topics of discussion which had sprung up among themselves. Of course their allusions to the subjects which we are now considering are accidental. For this reason they do not state their views with the precision and cautious accuracy which are expected, and usually exhibited on the part of those who write expressly on these topics. Hence their style is often extremely rhetorical, they over-look obvious distinctions, and defy all logical arrangement. It is plain, therefore, that the testimony of such witnesses even to ecclesiastical facts, or in regard to the existing government and usages of the churches, is to be received with great caution, and with many grains of allowance.\*

To illustrate this loose and uncertain use of terms where they mean nothing, or at least mean something quite different from their ordinary acceptation, we have a striking example in the history of "Methodist Episcopacy" in this country. Near the close of the last century, Mr. Wesley sent Thomas Coke, one of his preachers, to America, to *superintend* the organization of churches, &c. In the course of some years this simple transaction, in which, as Dr. Bangs expresses it, "Mr. Wesley set apart by prayer and imposition of hands, Thos. Coke as *superintendent* of the Methodist societies in America," is announced to the public in "the Book of Discipline," under the title, "ORIGIN OF THE METHODIST EPISCOPAL CHURCH." How does the

\* Milner speaks of the "too florid and tumid style" of certain narratives of the 2d century, and condemns this "tawdy garb in which they clothed evangelical and spiritual sentiments."

affair appear now? In some twenty-four lines we find such phraseology as this: "Mr. Wesley preferring the EPISCOPAL mode of church government"—"letters of *episcopal* orders"—"*episcopal* office"—*episcopal* ordination, &c.;" and all in reference to Wesley's appointment of Thos. Coke as *superintendent*, together with the fact of Coke ordaining others. And "the General Conference," we are assured, were "*fully satisfied* of the validity of their EPISCOPAL ordination!"\* Yet, the Methodists recognize no *third order*, such as bishops, as distinct from presbyters by divine right.

Now suppose such a fragment as this had come down to us, having originated within a few years after the death of the last Apostle. Of course one inference would be, that as these primitive Methodists were competent "*witnesses* of said facts," and could hardly be mistaken in matters of such recent date, Mr. Wesley must have been a PRELITICAL BISHOP, perhaps an *archbishop*; since the Episcopal Church, of which he was a member, did not recognize the validity of ordination, except as performed by a BISHOP! Yet it is well known that Mr. Wesley avowed that "Lord King's account of the primitive church had convinced him that bishops and elders (or presbyters) are *the same order*." And in writing to Mr. Asbury he said, in reference to his being called bishop: "For my sake, for God's sake, for Christ's sake, put a full end to this." And yet these "*witnesses* of facts" (the title which Episcopalians give to the early fathers) say that Wesley set apart Coke to the *episcopal office*, delivered to him letters of EPISCOPAL ORDERS, and directed him to set apart Mr. Asbury to the same EPISCOPAL office!" But all know that Methodist Episcopacy recognizes only "two orders, presbyters and deacons," with a superintendent called a bishop.

We can readily conceive, therefore, that as the pride of power, and the lust of high-sounding titles gradually

\* Book of Discip., p. 6. Mr. Wesley's opinion of "bishops," as he saw them in England, may be learned from his letter to Mr. Asbury, Sept. 20, 1787—"Men may call me a knave, or a fool, a rascal, a scoundrel—but they shall never, with my consent call me a bishop."

superseded the simplicity of the gospel, and as the writers of "the church of the first three centuries" generally discuss topics not at all related to the prelati-cal controversy—they often give us the rhetoric of the subject, not its logic.

Well, therefore, might the Episcopal Bishop Hurd say of the early fathers, who are appealed to as "witnesses of facts:" "Their writings were composed in so loose and declamatory, and often in so hyperbolical strain, that *no certain sense* could be affixed to their doctrines, and *anything* or *everything* might, with some plausibility, be proved from them."\*

IV. We have shown that the learned Episcopal historian, Milner, cannot work with Dr. Van D.'s *rule*, so as to discover High Church Episcopacy in "the first three centuries." But it has been said with great confidence, that we "can produce *no record* of a change from primitive simplicity, but are obliged to *imagine* it, that we are countenanced by *none of the records* of the early church, &c., &c."† To meet these bold assertions, let us go back some 1,500 years and inquire whether the men of that period had any better success in their inquiries into "early church history," or that of "the first three centuries."

In the year 331 was born JEROME, "the most learned of the Latin fathers, and eminent both for genius and industry"—"a man humble before God, and truly pious"‡—"without controversy, by far the most learned and eloquent of all the Christians, the prince of Christian divines"§—"the teacher of the world." Here is a man who can not be suspected of ignorance, nor be charged with *blinding prejudice* against the very church of which he was so distinguished a minister. Jerome, we will readily concede, during his long life of over *ninety* years, found many features of the modern High

\* Introduction to Study of Prophecy, p. 241.

† "Not a *writer* of antiquity has told us when or where or by what means the change took place, or who effected it, or that such a change took place at all." Clerg. Looking, &c., p. 344.

‡ Milner.

§ Erasmus, a learned Papist, says this of Jerome.

Churchism already largely developed. A hundred years previously, in the days of Cyprian, Milner says, "the ideas of Episcopacy were too lofty"—"they had grown with the growth of *superstition*;" and again, "the authority of the bishop was by *no means unlimited*, but it was very great."

This learned and pious father Jerome had been studying the Scriptures, especially Paul's epistles, and in preparing a commentary on Titus, he encountered that singular direction of the Apostle, chap. 1:5, "I left thee in Crete, that thou shouldst ordain elders (presbyters) in *every city*, as I had appointed thee: if any be blameless, \* \* \* \* for A BISHOP *must be blameless*, &c." This passage naturally led Jerome to inquire into the distinction between "bishop" and "presbyter," and whether in the church as established by the Apostles, *there was any difference at all*. The results of his investigations he has given us at length.

1. From the language of Paul (Tit., chap. 1:5-7) Jerome infers, "A PRESBYTER IS THE SAME AS A BISHOP." Or, as he repeats in one of his epistles, "Apostolus *perspicue docet*, eisdem esse presbyteros quos et episcopos," i. e., "The apostle *clearly teaches* that presbyters and bishops are the same."\* What then becomes of the High Church dogma that "the primitive bishop belonged to a different and a superior *order* of clergy," and that "he received a new and special ordination to mark his superiority over the presbyters as an inferior order."

2. Jerome unhesitatingly traces the government of bishops over large dioceses of numerous congregations, pastors and presbyters, not to divine authority, but to a very different source. Hear him: "Before that, through *the instigation of the devil* (diaboli instinctu), fancies (or parties) existed in religion, and it was said amongst the people, 'I am of Paul, I of Apollos, and I of Cephas;' the churches were governed by *a common council of the elders*" (or presbyters.)—*communi presbyterorum concilio ecclesiæ gubernabantur*. This is strong testimony against the government of bishops.

\* The Latin original in full may be seen in Bishop Stillingfleet's "Irenicum."

Before the devil had become so busy and successful in his work of the gradual introduction of Popery, the churches were governed by the "council of the presbyters," or by the presbytery. Of course, bishops as "a superior order" were unknown. But Jerome finds other positive testimony to the same effect. Hear him :

3. "Afterwards, when every one accounted those whom he baptized as belonging to himself, it was decreed throughout the whole world that *one chosen from among the presbyters* should be put over the rest, and that the *whole care* of the church should be committed to him, and the seeds of schism taken away." In this passage, Jerome makes short work of the doctrine of the *divine right* of High Church Episcopacy. The church, he tells us, had spread throughout *the whole world* (*toto orbe*) under the rule of "the common council of the presbyters," before this *human device* to destroy "the seeds of schism" had its origin. To prevent division and strifes, they agreed to *set up* a sort of common centre of unity in each presbytery. And from this small beginning arose the doctrine of a hierarchy of "three orders." Agreeably to these statements, for one hundred and fifty years after the crucifixion, all Christian ministers were ordained by presbyters, a title which even the Apostle John adopts. The bishop, presiding officer, president, moderator (by whatever name he might be called), was in fact only the chief presbyter. Accordingly, Firmilian, a father of the third century, expressly affirms : "All power and grace are established in the church where the elders (presbyters) preside, who possess the power of baptizing, as of confirming and ordaining"—*manum imponendi et ordinandi possident potestatem*.\*

4. Jerome next proceeds to confirm and establish his views by the text Philippians 1: 1, "*Paul and Timotheus, servants of Jesus Christ, to all the saints which are at Philippi, with the bishops and deacons.*" "Philippi," argues Jerome, "is a single city of Macedonia; and certainly in *one city* there could not be *several bishops*, as they are now styled; but as they at that time called the *very*

\* See his Epistle in the works of Cyprian, p. 304. Dr. Killen's Ancient Church, p. 586.

*same persons* bishops whom they called presbyters, the Apostle has spoken *without distinction* of bishops and presbyters." In further proof, he then refers to Acts 20: 17, 28. Paul sends for "the elders (or presbyters) of Ephesus," \* \* and tells them "the Holy Ghost had made them overseers (or bishops) of the flock." "Our intention in these remarks," adds Jerome, "is to show, that among *the ancients* (of course in "the first three centuries") presbyters and bishops WERE THE VERY SAME."

5. But if this were so obviously true from the apostolic records, how came the change which Jerome admits to have existed in his day? He answers: "By little and little, *paulatim*, that the plants of dissension might be uprooted, the whole concern was devolved upon an *individual*" (*ad unum*). This innovation upon the apostolic order was introduced *gradually*. It was a remedy of man's device for the evils of the factious spirit which, beginning at Corinth, had extended itself into different countries (*in populis*). But like most other departures from primitive simplicity, it was necessary to proceed cautiously in order to prevent opposition.

6. By what authority, then, had bishops in Jerome's day assumed the title, and with it appropriated some of the most precious rights of presbyters to themselves? Jerome gives the explanation: "It was by the custom of the church!" "As the presbyters therefore *know*," he continues, "that *they are subjected* by—" what? Apostolic authority? Divine right? No!—"they are subjected by THE CUSTOM OF THE CHURCH—(*ex ecclesiæ consuetudine*) to him who is set over them. So let the bishops know that they are greater than presbyters, MORE BY CUSTOM than by any *real appointment of Christ*" (*magis consuetudine quam dispositionis dominicæ veritate*). So in his Epistle to Evagrius, he expressly asserts that the first bishops were made by the presbyters themselves, and of course *possessed* no authority above that of presbyters—and he gives for an example what had *always* (*semper*) occurred at Alexandria down till the middle of the third century, viz., "the



presbyters always chose one of their own number, placed him in a superior station and called him bishop."

7. These conclusions of the most learned of the Latin fathers, it should be particularly noticed, are not stated as his *private opinions*, but as the plain teaching of the Scriptures (*non nostram*, says Jerome, *sed scripturarum sententiam*), and he confirms his testimony by the history of the primitive church. To give additional force to his reasoning, he makes a direct appeal to the presbyters and bishops of his day for the truth of his statements. He tells them plainly that **THEY KNEW** as well as he did, that he had given the *only true solution* of the rise and progress of the spirit and principles of High Church Episcopacy as then partially developed! It is not surprising, therefore, as Milner testifies, that being a presbyter, "he never would proceed any further in ecclesiastical dignity."\* The office and title (presbyter) bestowed by the divine Master was "dignity" enough for Jerome, without any human super-additions—and so they should be for every right-minded minister of the meek and lowly Saviour.

To prove that these were no hasty opinions thrown out by the father in an unguarded moment, we have not only the same sentiments in nearly the same words as before quoted from his Epistle to Evagrius, but in his letter to Oceanus,† a presbyter, he says expressly: "Apud, veteres, iidem episcopi et presbyteri fuerint"—"quia illud nomen dignitatis est, hoc ætatis;" that is, "Among the *ancients*, (*i. e.*, in the primitive church), **BISHOP AND PRESBYTER WERE THE SAME**"—"the one name being that of dignity, the other of age." In these various forms, in commenting on the sacred Scriptures, and in writing to two of his friends, this learned father teaches "the historical fact" of the identity of the office of presbyter and bishop in apostolic times, accounts for the change which had been gradually introduced, and appeals to his brethren of the ministry for the truth of his statements.

That this interpretation of Jerome's language has

\* Church Hist., vol. II, p. 452.

† Jerome's Epist., No. 83.

been admitted by many of the wisest and most learned of the English hierarchy, we will adduce a few specimens in proof. Thus Bishop Bonner: "I consider (after the sentence of Jerome) that in the beginning of the church *there was none* (or if it were, very small) difference between a bishop and a priest (or presbyter), especially touching the signification." Dr. Cox, afterwards Bishop of Ely, says: "Although by Scripture (as St. Jerome saith,) priests and bishops BE ONE, and therefore the one not before the other; yet *bishops as they be now*, were after priests, and therefore made of priests." Dr. Redmayn, Master of Trinity College, Cambridge, says: "They (bishops and presbyters) be of like beginning, and at the beginning WERE BOTH ONE, as St. Jerome and other old authors show by Scripture." Dr. Edgeworth says: "That the priests in the primitive church *made bishops*, I think no inconvenience, as Jerome saith in his Epistle to Evagrius. Even as soldiers choose one among themselves to be their captain."

In the reign of Elizabeth, Dr. Alley, Bishop of Exeter, writes as follows: "What difference is between a bishop and a priest (presbyter), St. Jerome, commenting on Titus, doth declare, whose words be these: '*Idem est ergo presbyter qui episcopus*,'—a priest therefore is the same that a bishop is." Again, "These words are alleged that it may appear priests among the elders to have been even the *same that bishops were*. But it grew by little and little that the *whole charge and cure* should be appointed to *one bishop* within his cure," &c. Pilkington, Bishop of Durham, says: "The privileges and *superiorities* which bishops have above other ministers, are rather granted by men \* \* than commanded by God in his word." "St. Jerome, in his commentary on Titus, says that a bishop and a priest is all one. \* \* A bishop is a man of office, labor and pains."

Bishop Jewel adds his testimony: "Jerome saith \* \* \* the apostle plainly teacheth us that priests and bishops be all one." "Chrysostom saith, '*Between a bishop and a priest in a manner there is no difference*.'" "Ambrose saith, '*There is but one consecration (ordination) of priests and bishops; for both are priests, but*

the bishop is the first.'”\* And Dr. (afterwards Bishop) Stillingfleet places his seal upon the judgment of Jewel and others: “I believe,” he says, “upon the strictest inquiry, \* \* \* that Jerome, Augustine, Ambrose, Chrysostom, Theodoret and Theophylact were all of the same judgment with Acrius as to the *identity of both the name and order* of bishops and presbyters in the primitive church.” \* \* \* “Jerome,” he adds, “though he held the same doctrine, did not think it necessary to cause a schism in the church by separating from the bishops.”

Thus it is plain that the interpretation which Presbyterians put upon Jerome’s language is no special plea for the occasion. It would be easy to quote many others of the same eminent English divines to the same purport. Thus, one of the martyrs of the time of Henry VIII, John Lambert: “*Jerome saith bishops were no other than priests.*” Bishop Morton and Dr. Willett are of the same mind. Dr. Whitaker adds: “If Acrius was a heretic in this point (identity of presbyters and bishops) he had *Jerome to be his neighbor in that heresy*; and not only him, but *other fathers.*” Bishop Croft: “The whole epistle (of Jerome to Evagrius) is to show the identity of them,” *i. e.*, “of Episcopacy and presbytery,” as he had just stated.

Now if language has any meaning, then these distinguished Episcopal dignitaries clearly teach that in the days of Jerome (fourth century) *a great change* had already taken place from the apostolic plan of church government; and that this change was admitted to have occurred and was openly avowed and discussed by the most learned and eminent of the fathers of that period. Yet one of the modern High Church publications assures us “that NOT A WRITER of *antiquity* has told us \* \* by what means the change took place, or that such *a change took place at all.*” “*Dead silence of ALL ANTIQUITY* as to any change at all.” Of the same period

\* The last few extracts are from “A Vindication of the Doctrine of the Church of England on the Validity of the Orders of the Scotch and Foreign Non-Episcopal Church.” By Rev. W. Goode, Episcopal Minister of London.

was Hilary or Ambrose: "After churches were planted in all places, and officers ordained, *matters were settled otherwise than IN THE BEGINNING*. And hence it is that the Apostle's writings do not in all things AGREE with the present constitution of the church, BECAUSE they are written under the first rise of the church. For he (Paul) calls Timothy, who was created by him a presbyter, a *bishop*; for so at first presbyters were called, among whom this was the course of governing churches, that as one withdrew, another took his place; and in Egypt the presbyters *ordain* (consignant) in the bishop's absence. But because the following presbyters began to be found unworthy to hold the first place, the method was changed, the council providing that not order (*order of rotation* probably) but merit should create a bishop." *Comment. on Ephes. 4: 2*. Such is Hilary's account of the *gradual change* from presbytery to the corruptions of High Churchism! The exact meaning of the word *consignant*, translated "*ordain*," is perhaps doubtful, though it is thus rendered by some eminent Episcopal authors; but the general purport of the passage remains the same, no matter what meaning is attached to that term.

More than this; the "*dead silence* of all antiquity" is broken by no less a personage than Augustine, the greatest and best of all the fathers. Contemporary with Jerome, he writes to him as follows: "I entreat you to correct me faithfully when you see I need it. For although according to the names of honor which *the custom of the church* (quæ jam ecclesiæ usus obtinuit) has now brought into use, the office of *bishop* is greater than that of *presbyter*, nevertheless in many respects Augustine is inferior to Jerome."\* It is worthy of note, that Bishop Jewel quotes this passage to prove that "the office of a bishop is above that of a priest, *not by authority* of Scripture, but after the names of honor which *the custom* of the church hath now obtained."†

The eloquent Chrysostom, at the close of the fourth century, also breaks "the *dead silence* of all antiquity"

\* Epist. 19

† Defence of his Apology, pp. 122, 123.

as follows: "Between bishop and presbyter there is not much difference; for these (presbyters) also in like manner have had committed to them both *the instruction* and the *government* of the church. And what things he (Paul) has said concerning bishops, the same also he intended for presbyters. For they have *gained the ascendancy* over them (the presbyters) only in *respect to ordination*; and of this they seem to HAVE DEFRAUDED *the presbyters*."\* Chrysostom admits that *in his day* bishops were superior to presbyters in the matter of ordination—but he asserts that in this they had *cheated* them of their rights. The Greek word he employs, *πλεονεκτείν*, is the same as in 1 Thess. 4: 6, "That no man go beyond and *defraud* his brother."† In such terms of condemnation does he refer to the ambitious aspirings of church-men, whose aim seems to have been chiefly to promote their own aggrandizement.

Even Theodoret of the following century says: "The Apostles call a presbyter a bishop, as we showed when we explained the Epistle to the Philippians; which may also be learned from 1 Tim. 3." These and other witnesses demonstrate the recklessness of the assertion so often and so positively made, "that NONE of the early historians or writers ever say ONE WORD about Presbyterian parity"—"not one word said about the matter (of its being set aside) \* \* \* to account for it, or so much as to record it," "universal silence reigns," &c., &c. The *gradual* encroachment of the High Church assumptions, of which Jerome speaks, kept pace with other *superstitions*, as the Episcopal Milner truly affirms. Within *fifty years* after the apostolic age, *wine* in the sacrament of the supper was constantly mixed with *water*. Irenæus adduces in pretended proof of this bold innovation, the teaching and practice of Christ, and both he and Cyprian affirm that it was received by tradition, and was a part of the primitive institution. So also, the absurd practice of administering the Lord's supper to *infants* can be traced to a very early period.

\* Hom. II, on Epist. to Tim.

† For a defence of this interpretation, see Bib. Rep. for 1830, p. 61.

It existed, certainly, in *the second century*! Cyprian, in the third century, speaks of it as then no novelty, but a common practice. And even the great Augustine, of the fourth century, calls it *apostolical tradition*, and *proves its propriety and necessity* from John 6:53.\* Why, then, does not "the Rector" conform to these "*divine institutions*?" "They are of the three centuries!" Such is the steady, stealthy pace with which pernicious and absurd departures from the order of Christ's house gradually obtained admission and grew to vast and dangerous proportions. There was not as much or as decided opposition made to these superstitions, as to the gradual introduction of Prelacy. Both very *quietly* insinuated their poison into the healthy, life-giving institutions of the church. These humiliating examples, especially when viewed in connection with the monstrous, and not unfrequently *ludicrous* and contemptible interpretations of Scripture, adopted by the fathers of "the first three centuries," are surely enough to convince any sane person of their character as guides! "The church *reposed* for three centuries under the Episcopacy." Admitting, for argument, that it was so. The Church of England has reposed for three centuries under an Episcopacy. Can any man tell what she was in doctrine under Cranmer and Elizabeth, by what she is now? Mr. Newman knew what he said, when he uttered the following: "In the English Church we shall hardly find ten or twenty neighboring clergymen who agree together; and that, not in non-essentials of religion, but as to what are its *elementary and necessary* doctrines; or as to the fact, whether there are any necessary doctrines at all, any distinct and definite faith required for salvation."<sup>†</sup>

Few things are regarded by High Churchmen as so absolutely necessary as the regular tactical succession of ordained bishops, who alone have a right, as they think, to ordain others, to administer "confirmation, &c." Yet Archbishop Whately, of Dublin, says: "Even in the

\* "Except ye eat the flesh and drink the blood, &c." Ergo, infants must "eat and drink" in order to be saved!

† Lectures, p. 395.

memory of persons now living, there existed a bishop, concerning whom there was so much mystery and uncertainty, as to when, where, and by whom he had been ordained, that doubts existed in many minds whether he had *ever been ordained at all.*"\* And if such is the experience of an archbishop of the present period, how must this matter have been in the long night of ages? Of course this unordained bishop could neither ordain nor confirm! All those ordained by him were mere laymen!

That the breaking of even a *single link* in the long chain of tactual succession would introduce wide-spread confusion and disaster among High Church officials, is obvious from the following:

*The Episcopalian* newspaper contains the sermon recently delivered by Rev. J. D. Wilson, of Pittsburgh, on his leaving his charge to unite with the "Reformed Episcopal Church." He says:

"I myself have heard, in the presence of a bishop and several clergymen, a doctor in divinity declare that Presbyterians, Methodists and others did not possess the Holy Ghost. That doctor in divinity is now a professor in a Protestant Episcopal Theological Seminary. He held the dogma of apostolic succession, and held it consistently. Protestants, he argued, not being in the succession, could not have a ministry, and so could not have sacraments, and could not have the Holy Ghost, who is communicated through sacraments. God forbid that I should charge all holders of the apostolic succession with such a belief as this. I simply say he held it, and held it consistently. He did not trim and hedge, and shrink from the consequences of his own principles, as others do."

\* Kingdom of Christ.

## CHAPTER XII.

DIFFICULTIES FROM THE NAMES AND FUNCTIONS OF ANCIENT BISHOPS—THE METHOD OF THEIR APPOINTMENT, AND THE LIMITED EXTENT OF THEIR DIOCESES.

FROM the evidence now adduced, it is not surprising that many of the most eminently learned and pious of the English clergy, as for example the Rev. William Goode, of London, entirely repudiate the High Church dogma, "that ordination by the hands of a prelatical bishop is indispensable to constitute a valid Christian ministry." Mr. Goode's learned and able chapter on this subject, in his "Rule of Faith," is well known, and to all impartial minds is entirely conclusive. Even the Archbishop of Canterbury says: "I hardly imagine there are *two* bishops on the bench, or one clergyman in fifty, *who would deny* THE VALIDITY OF THE ORDERS of those pastors (foreign Protestant non-episcopal ministers), solely on account of their wanting the imposition of Episcopal hands."

"So far as my own judgment serves," adds Bishop Broughton, "it leads me to conclude \* \* \* that a ministry derived by apostolic succession, though not indispensable to the *maintenance of the church in being*, is finally essential to its continuance *in well being*." "The Reformers," adds Bishop Musgrave, as before quoted, "distinguished between \* \* \* what is essential to the *being*, and what is essential to the *well being* of a church—a wise distinction, which good sense and Christian charity should lead us all ever to keep in sight"—and "to spread abroad this (the opposite) notion would be to make ourselves *the derision of the world*."\*

We are now prepared to examine more closely the

\* See his Charge in Bricknell.



testimony of the fathers of "the first three centuries," in order to discover whether they teach the distinctive features of High Churchism, viz., that "the bishops of the primitive church were a *distinct order* from presbyters—and that they (bishops) had a new and distinct (a third) ordination, and possessed exclusively the right of *ordaining other ministers*; and that each bishop had under his watch and official care a number of congregations with their pastors: and finally, that this sort of Episcopacy was instituted by Christ and his Apostles."

It is certainly quite discouraging to High Churchmen, at the threshold of this inquiry, to reflect that such eminent scholars and divines as Jerome, of the fourth century, and others of the same period—to say nothing of many of the most distinguished Episcopalians of modern times—have here encountered such formidable obstacles. Surely if the High Church theory had been taught in the Scriptures, or by the fathers of "the first three centuries," such men would have discovered it. But no! Some of them employ the very language of Presbyterians, quote the same proof-texts, and use the same train of reasoning.

More than this: no fact of the controversy is more patent than this, that while men of equal learning differ in their interpretation of certain proof-texts ordinarily adduced from Scripture, *the fathers* themselves, to whom the appeal is made with so much confidence, are, to say the least, equally ambiguous; and on these identical points! The writings of "the fathers" need an interpreter, certainly as much as Christ and the Apostles! Papist and Greek, Presbyterian and Independent, claim the sanction of these fathers equally with the High Churchmen. And to many persons it sounds very like blasphemy to affirm that "men who spoke as they were moved by the Holy Ghost," taught mankind so unintelligibly that their "instructions in the way of life" cannot be understood, except with the aid of "the fathers"—yes, of "*the fathers*," of whom Toplady, himself an eminent Episcopal minister, says: "The golden grains are *almost lost* amidst an infinity of rubbish"—"their study is barren and unimproving"—"*one pearl in an*

oyster of a million"—"a lifetime would hardly suffice to read them with care, and perhaps two lifetimes to digest them completely."\* THE WORD OF GOD, it has been well said, is "the star in the east, to guide us to the temple where Christ is to be found and worshipped"—and to turn aside from following this heavenly light, to obtain direction from "the scribes and rabbis of Jerusalem," is only to encounter darkness and perplexity. Still, as High Churchmen insist upon calling these witnesses, we will look a little further at their testimony.

Before we proceed, however, it may be well to bring distinctly before our minds the state of the church, and of the world as influencing the church, at the period under consideration. We read much that is thought to be eloquence in works of a certain calibre, of "three unbroken centuries of repose in piety, miracle and martyrdom."† But men who strut on stilts, especially if they be very high, do not walk firmly. We have only to open the sacred records to discover much that wears a very different aspect. "False apostles and their gospel"—"preach Christ of envy and strife"—"false brethren unawares brought in"—"enemies of the cross of Christ"—"beware, lest any man *spoil* you through philosophy and vain deceit, after the tradition of men, not after Christ"—"vain janglings"—"concerning faith made shipwreck"—"blasphemed"—"profane and vain babblings and oppositions of science"—"erred concerning the faith"—"resurrection already past"—"unruly and vain talkers and deceivers"—"teach for filthy *lucre's*sake"—"unlearned and unstable, wresting of the Scriptures"—"many false prophets gone out into the world"—"grievous wolves shall enter among you"—"there shall be false teachers, privily bringing in damnable heresies"—"the way of truth shall be evil spoken of." This is the style in which inspired men denounce the dangerous errors of their own day, and pre-

\* Works, p. 82.

† Clergyman Looking, &c., p. 343. So Mr. Van Deusen speaks of the *faith* of his church as "drawn from the Word of God as *universally interpreted* by the early church during the first three centuries." "Universally interpreted!"

dict even *greater* "after their departure." Well might father Jerome say: "While the blood of the Lord was but recently shed, it was maintained that the Lord's body was only *an appearance*. I say nothing," he adds, "of the heretics of Judaism. I come to those heretics who mangled the gospel"—(he here mentions *seven* heretics) "*most of whom broke forth during the life of the Apostle John.*"

Such being the doctrinal and practical errors which originated under the very eyes of the Apostles, is it surprising that after their death great corruptions took deep root and spread widely? The churches (to say nothing of individuals) did not generally possess copies of the Scriptures as the only valid test, for the reason that the art of printing was unknown: their members were generally of the lower orders, ill informed, educated in heathenism, credulous, and exposed to delusion. In this fruitful soil, Prelacy, like other errors, soon planted itself and sent forth its poisonous shoots—in close proximity with the wide-spread and unscriptural doctrines of Millenarianism, mingling water with the wine of the Lord's supper, giving the sacramental elements to infants, the carnal love of angels for women, &c. It is easy to talk in magniloquent style of "*the whole church* reposing for at least three hundred years, &c.;" but facts are stubborn things. The whole list of Christian authors (except the Scriptures) for the first two centuries, numbers only about *sixteen*. Yet we read of "myriads of other books" which are lost. What then becomes of "*the primitive interpretation of the universal church?*" In the gradual advance of Prelacy towards Popery, no doubt great care was taken effectually to dispose of, *or corrupt*, most of the unfriendly testimony. The only wonder is, that through many centuries of Popish misrule and monkish superstition, *so much* that distinctly condemns prelatical usurpation has escaped the flames, or the *pious fraud* of "the man of sin." But to proceed:

#### THE TESTIMONY OF THE FIRST CENTURY.

I. Clement of Rome is usually called an "apostolic

father," and by some is supposed to be mentioned by Paul, Philip. 4:3. The Episcopal Milner calls him "the venerated *pastor* of the church of Rome."\* His "Epistle to the Corinthians," referred to in our Chap. X, is of date A. D. 96. At the request of the church of Corinth, he wrote this letter for the purpose of quieting the contentions and removing the schisms which "secular ambition"† had introduced among them. How does he address them?

1. He overlooks entirely "THE DIOCESAN BISHOP," or "angel" of the Corinthian church. Yet he doubtless knew of the apostolic method, according to which, as High Churchmen say, John addressed the angels or bishops of "the seven churches of Asia." Does not this look rather suspicious? Where was the *prelatical bishop* of Corinth? Where are Bishop Onderdonk's "THOUS" and "THEES," showing that Clement wrote to the church through its "angels?"

2. "The Apostles," says Clement, "appointed the first fruits of their labors to be *bishops and deacons*."‡ He here uses the very same Greek terms employed by Paul (Philip. 1:1), viz., *episcopoi* and *diakonoi*. These, he says, they "proved by the Spirit." If Paul addressed, as we know he did, several such *bishops* residing in the city of Philippi, the presumption is there were no fewer at Corinth. Clement, however, treats with *silent indignity* "the chief minister or bishop!" Not a word about *the three orders* of the ministry! Not a whisper about the superior power and authority of their bishop to settle such strifes.

3. "Nor is it a sin of small magnitude," continues Clement, "to eject from the sacred office (*episcopos*, episcopate, bishopric) men whose ministry has been blameless. Happy those *presbyters* (*presbuteroi*) who have finished their course and departed in peace."§ Thus not only, as the Episcopal Faber admits, does Cle-

\* History, Cent. I, p. 77.

† Milner.

‡ We have the original before us, but for the sake of brevity omit it. We use the translation of the Archbishop of Canterbury.

§ This is Milner's translation.

ment recognize "no more than *two orders*, the word *bishops* being plainly used as equivalent to the word *presbyters*;"\* but *presbyters* are distinctly assumed to have held the *office of bishop*, or the *episcopate*. Well might Bishop Stillingfleet say, "that bishops, with Clement, are always the same with *presbyters* and *elders*." He remonstrates with the disorderly Corinthians for having cast out certain *presbyters* from the *episcopal office*; and seems never to have dreamed of any apostolic distinction between *presbyters* and *bishops*. No such intermingling or confusion are found when the early writers speak of the official duties of *presbyters* (or *bishops*) and *deacons*. The reason is, they were distinct orders of officers.†

4. Clement again warns them not to "be led into a sedition against *presbyters*"—"let the flock of Christ be in peace with the *presbyters* that are set over it"—"submit yourselves to your *presbyters*." Paul himself had uttered the same pious exhortation: "Let the *presbyters* (or *elders*) that rule well be counted worthy of double honor, *especially* they who labor in word and doctrine." 1 Tim. 5:17.

In the light of these extracts, it is candidly admitted by Dr. Hawkins "that from the Epistle of Clement, the church of Corinth appears not to have had its diocesan bishop, as well as its *presbyters* and *deacons*."‡ Clement, on the contrary, assumes that the church was fully organized, and never enjoins the *presbyters* and people to be in subjection to such a personage, as he doubtless would have done if prelacy had then existed at Corinth. Or at least, if they had no diocesan bishop, he would have recommended his immediate appointment, on the principle, "no bishop, no church." But no! He is entirely silent on the subject. And to place his meaning beyond doubt, he speaks of several *bishops* in one city, just as Paul had done, and represents them as being

\* Ancient Vallenses, &c., pp. 558, 559.

† It would sound strangely in these days to hear a High Churchman speak of a *presbyter* being ejected from the *episcopos*, i. e. episcopal office! Yet such is the obvious meaning of Clement.

‡ Bampton Lecture, p. 174.

appointed even in country villages. These were obviously not such bishops as the Bishops of Pennsylvania and New York.

5. To enforce his exhortation to respect and honor their presbyters, Clement points the Corinthians to *the order* observable even in *the natural world*, among the members of the human body, for example; also in "military affairs," some being common soldiers, some prefects, some captains of fifty, some centurions, &c., each of whom observes a proper subordination. Nor was it different, he argues, in the Jewish church, the high priests, the priests and Levites, all executing their proper ministries, and the layman is limited to the duties of laymen. So should there be an order in the Christian church—laymen should not attempt to disturb *their presbyters* in their episcopal office, *i. e.*, the diligent supervision of the affairs of the church; much less to cast them out of their appointed places.

6. The only other passage in this Epistle of Clement, which bears upon the present controversy, is the following: "Ye once did all things without respect to persons, and walked according to the laws of God, being subject to your *rulers*, and yielding due honor to the *presbyters* among you" "Here," says the Prelatist, "is a distinct enumeration of *the ruler* (*i. e.*, the bishop) and the presbyter."\* But this is strange logic. Does not Paul say, "Let *the presbyters* (*elders* in our translation) that *rule* well be counted worthy of double *honor*, &c." 1 Tim. 5:17. Yet we are assured that Clement meant to say, "*the ruler* (*i. e.*, the bishop) should receive submission and obedience, but the presbyter, respect and *honor*!" We think Paul's classification *as good*, to say the least, as Dr. Wainwright's. Yet this is the sort of *argument* by which we are expected to view "the ecclesiastical hierarchy" with "emotions of *awe, wonder and thankfulness*!"† Such is what is called Clement's "*complete and decisive* testimony to the apostolical institution of "the three orders of the ministry." To every unpre

\* "Notes on Episcopacy," edited by Dr. Wainwright, of New York, p. 95.

† Ibid., p. 97.

judiced mind it will appear plain that he represents the church as "ruled," not by *individuals*, but by a company of "presbyters" or elders, just such as Paul declares "worthy of double honor"—that he represents their office as "the episcopate," the primitive episcopal office—and that this sort of episcopacy, *i. e.*, pastoral rule, prevailed "every where," not only in the city churches, but in "country places." Well might Bishop Stillingfleet declare—"They that can find any one single bishop at Corinth when Clement wrote, must have better eyes and judgment than the deservedly admired Grotius."\*

7. To about the same period (first century, probably,) belongs a work supposed to be by Hermas,† of which we have only an old Latin translation from the Greek, by an unknown hand. In it we find such expressions as these: "Delivered her book to the elders," (or presbyters)—"in this city (Hermas resided at Rome) thou shalt read with the elders (presbyters) *who preside over the church*"—"apostles, and bishops, and doctors and ministers, who \* \* have \* \* governed and taught and ministered, holily and modestly, to the elect of God"—"some of them have been bishops, that is, *presidents of the churches*. Then such as have been set over inferior ministries, and have protected the poor and the widows," &c.

After what has been said in commenting on the testimony of Clement, we are willing to submit to every unprejudiced and intelligent mind, whether these forms of phraseology clearly demonstrate the following facts, *viz.*, that the churches generally, in the first century, recognized "three orders, bishops, priests and deacons"—whether the bishops, when promoted from the office of priest, received a new and distinct ordination—whether each bishop had under his watch and care a

\* *Irenicum*, p. 279.

† The "Notes on Episcopacy" do not allude to the work of this author, possibly because "the testimony of Clement" was so very "complete and decisive." "Jerome exposes its folly"—"Tertullian rejected it with scorn," &c., &c.; *i. e.*, the work of Hermas.

number of congregations with their pastors; and finally, whether *the whole primitive church* regarded these principles as of divine institution—nay, *so indispensable* that where there was no diocesan bishop there was no church, and *could be no Christians!*\* Hermas does indeed speak of “apostles, and bishops, and doctors, and ministers”—and a prominent Romish commentator finds here demonstrated the *four orders* of his church—“popes, bishops, priests and deacons!” But this will not help the High Church system. Hermas mentions in express terms, “the *presbyters* who presided over the church” of Rome; and *bishops*, according to him, are only “the presidents of the churches.” Deacons, he describes as those “who have the protection of the poor and the widows.” It will certainly demand “optics sharp” to find here “three orders,” &c., &c.

On such grounds as these, Presbyterian ministers were admitted to the cure of souls in the Church of England without re-ordination, from the period of the Reformation down to the Restoration of Charles II. Thus Strype, in his “Life of Grindal,” tells us that in 1582 the Vicar-General of the Archbishop of Canterbury granted a license to John Morrison in the following words: “Since you were admitted and ordained to sacred orders and the holy ministry, by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland, we, therefore, approving and ratifying your form of ordination and preferment, grant to you, by express command of the reverend father in Christ, Lord Edmund, Archbishop of Canterbury, to celebrate divine offices, to minister the sacraments,” &c.

And in 1650, Bishop Cosin, a high authority with Prelatists, wrote from Paris as follows: “Therefore, if at any time a minister so ordained in these French churches came to incorporate himself in ours, and to receive a public charge or cure of souls among us in the Church of England (as I have known some of them to

\*The title page of “Notes on Episcopacy,” edited by Dr. Wainwright, of New York, bears a Greek motto which may be rendered thus: “How could you be a Christian, if there were no bishop?”



have so done of late, and can instance in many others before my time), our bishops did *not re-ordain him before* they admitted him to his charge, as they must have done if his former ordination here in France had been void.”\*

These distinguished prelates certainly were not ignorant of the church of the first century!

## II. TESTIMONY OF THE SECOND CENTURY.

The principal authors of this century are Polycarp, Ignatius, Justin Martyr and Irenæus. There are a few fragments of others of inferior note. In order to give method to our investigation, we shall classify their evidence under several distinct heads.

1. *The names, titles and duties of church officers.*—We do not deny that these writers often speak of certain individuals as being *bishops*, and *bishops* of particular churches, as Paul had done; nor do we question that “the office of a *bishop* (*i. e.* pastor,) is of divine institution.” The Scriptures abundantly teach this truth, and so does the Presbyterian Confession of Faith: “The person who fills the pastoral office, as he has *the oversight* of the flock of Christ (*i. e.* *the episcopate*), is termed a bishop.”† Even Bishop Onderdonk, as before quoted, acknowledges that “in the New Testament the term bishop means the bishop of a parish (*i. e.* a pastor) or a presbyter.”‡ Away forward in the *third* century, Milner, the Episcopal historian, is constrained to admit that “the bishop’s diocese was called *paroikia*, a parish.” But it appears that Rome had already taken large strides towards the “bad eminence” she afterwards attained: “Before the close of the third century,” adds Milner, “the diocese of Rome had above forty churches, and under Cornelius the bishop, there were forty-six priests, or presbyters, forty-two acolyths, fifty-two exorcists, &c.” And in speaking of the government of the church of the *second* century, he admits that “at first

\* Bishop Fleetwood’s Judgment of the Church of England on Lay-baptism.

† Form of Government, chap. IV.

‡ Epis. Tested, &c, p. 20.

or for some time, church governors were only of two ranks, presbyters and deacons, \* \* as at Philippi and at Ephesus, and the term bishop was confounded with presbyter. The church of Corinth," he adds, "continued long in this state, so far as we may judge by Clement's Epistle, &c." "A reduced Episcopacy, in which the dioceses are of *small extent*, AS THOSE IN THE PRIMITIVE church undoubtedly were, &c."\* Such, according to this learned Episcopalian, were the church officers called *bishops* in the *second* century—and even far on in the *third* century. "The president exercised a superintendency over ten or twelve presbyters of the same city and neighborhood."† Something of this very sort was practised in the city of New York, before the establishment of an American Episcopate. There was for many years, but *one rector* (or president) over all the Episcopal churches of the city, amounting to several large places of worship, several presbyters and thousands of hearers. And something of the same nature now exists, as before stated, among the Protestant and Presbyterian churches of France, and so it has been substantially in that country ever since the Reformation. Yet they never had prelatical bishops. Thus we see that the frequent use of the title *bishop* by the writers of the second century proves nothing in favor of modern diocesan Episcopacy, but rather subverts it.

2. *Mode of constituting bishops in the second century.* It is clear that the people of "*the parish*" had much to do in the election of those called bishops. "The choice of bishops," says Milner, "and in part at least of presbyters BY THE PEOPLE, is a custom which seems naturally to have grown out of the circumstances of the church at that time. The first bishops were appointed by the Apostles themselves." "As the judgment of the people matured, and especially as *the grace of God* was powerful among them, they were rendered better qualified to BE THE ELECTORS of their ecclesiastical governors. Precedents \* \* \* of *very high antiquity* were set, and the practice continued during at least *the first*

\* Cent. II, chap. 1.

† Ibid.

*three centuries.* On the other hand, I do not find that the people had any power in deposing a bishop."\* "Undoubtedly," adds Milner, "the election of bishops devolved on the people. Their appearance to vote on these occasions, their constraining of persons sometimes to accept the office against their will, and the determination of Pope Leo long after, against *forcing a bishop on a people* contrary to their consent, *demonstrate* this."† Were these diocesan bishops such as the Bishops of the States of New York and Pennsylvania? Is it not evident that they were Presbyterian or parochial bishops; in other words, "persons filling the pastoral office?"‡ It would puzzle Dr. Van Deusen to tell *when and where the people elected* the present Bishops of Pennsylvania! Yet both Mosheim and Neander abundantly confirm the foregoing statements of Milner.

The scriptural precedents for giving such power to the people were doubtless familiar to their minds. When the first deacons were appointed under the direction of the Apostles and ordained by them, "the twelve called the *multitude of the disciples* unto them." "Look YE (the multitude) out seven men whom *we* (the apostles) may appoint." "The WHOLE MULTITUDE CHOSE Stephen and Philip, &c.§ We shall search "the Prayer Book" from beginning to end without finding anything to correspond to this apostolic practice. We read "*a priest shall present unto the bishop such as desire to be ordained deacons.*"|| The whole power confided to "the brethren" who may be present, is simply to make known any impediment or notable crime, "for the which the person or persons ought not to be ordained deacons." And does that fulfil the apostolic precedent? Are not the people robbed of their rights?

Not different was the practice in the election of

\* Cent. III, chap. 14.

† Ibid.

‡ Presbyterian Form of Gov., chap. IV.

§ Acts 6: 1-6.

|| Under the eye of the apostles, "they (the whole multitude) set them (the candidates for the deaconship) before the apostles." In the Prayer Book, "the *priest*" does it!

Matthias to be the twelfth apostle in place of Judas. Acts 1:15-26. "Without doubt," says Neander, the prince of historians, "not only the apostles but *all the believers* were at that time assembled. For though the apostles are primarily intended, yet the disciples collectively form the chief subject." So Chrysostom: "Peter," he says, "did everything (in this election) with the common consent, nothing by his own will and authority. He left the judgment to the multitude, to secure their respect to *the elected* and to free himself from every invidious reflection." On the words "they appointed two," he says, "he did not himself appoint them, it was the act of all." Such also is the judgment of Cyprian, Bishop of Carthage.\*

In view of these scriptural examples, we are prepared to find Clement of Rome, the companion of the Apostles and the earliest writer among "the fathers," assuming the existence of this popular custom. He speaks of the duty of "the flock of Christ to be *in peace* with the *presbyters* that are set over it," and admonishes them because they had been led into "a sedition against their *presbyters*," had opposed and ill-treated them, and "*cast them out of their episcopate*" or bishop's office. But on the supposition that diocesan episcopacy, with its modern claims and usages, was the government of the church of Corinth, much of this language is perfectly unintelligible.

And to crown all this evidence that "the flock of Christ" elected their bishop, an old ecclesiastical law, probably framed in Italy, belonging to a collection styled "the Canons of Abulides, that is Hippolytus," and certainly dating back anterior to the middle of the third century,† speaks as follows: "THE BISHOP IS TO BE ELECTED BY ALL THE PEOPLE." The bishop of primitive times was, therefore, merely the parochial shepherd, or pastor of a church. Which of the Episcopal bishops of this country was "*elected* by all the people?"

\* Chrysostom's homily on the text. Cyprian, Ep. 68.

† Dr. Killen on the Ancient Church, p. 586. Bunsen's Hippolytus, vol. 2, pp. 351-357.

This popular feature of primitive church government is conceded by some of the ablest of the defenders of prelacy. Bishop Burnet\* admits that the right of election was taken from the people in the *fourth* century." The Papist Bellarmine concedes that the practice of the people and clergy (*clerus et populus*) electing the bishop, was in use in the days of Chrysostom, Augustine and Ambrose; and Cyprian of the *third* century, gives his judgment and that of a number of other bishops, that it is "the duty of the people to separate from a bishop morally unfit, and to *elect another*."† The 7th General Council by an express canon (15th) secured this right to the people. "When cities were at first converted to Christianity," says the Episcopal Dr. Hook, "the bishops were elected by the clergy and people." "But as the number of Christians increased, this was found to be inconvenient; for tumults were raised, &c. To prevent such disorders the emperors reserved the election to *themselves*."‡ This was about as good a reason for robbing the people of their rights as it would have been in Paul the Apostle to abolish the Lord's supper at Corinth, because some abused it.

3. *Extent of the episcopate* and number of bishops in the second century.

"The bishops" whom Paul directed Titus "to *ordain in every city*" of Crete were obviously the same with "the presbyters." Titus 1:5-7. "At first," says Bishop Burnet, "every bishop had but one parish or *paroikia*§ as Milner also informs us. "All things continued thus," adds Burnet, "till towards the end of the second century." But it is well known that in England the Bishop of London has several millions of people in his diocese, and other bishops have several hundred thousand persons in their *paroikas*. How this matter stands in America all know. A whole State is certainly a pretty formidable *paroikia*! But "at the close of the first century," says Dr. Hawkins, "there is *abundant*

\* Vind. of Ch. of Scotland, p. 164.

† Epis. 67.

‡ Church Dictionary, p. 67.

§ Vindic. of Ch. of Scot., p. 163.

evidence of the general practice of *every church* having *its bishop* as well as its presbyters (or elders) and deacons.\* “In that age of truth and danger,” boasts another, “there was in *every city* and island and *town* ONE AND ONE ONLY, who was known as the chief pastor or bishop of the place.”† But agreeably to this “primitive Episcopacy,” we ought to have a large number of bishops in the single county of Allegheny! And if “*every city and town*” in the seventy counties had its bishop, Pennsylvania alone would accommodate from *five hundred* to a *thousand* bishops!!! Of course there would be an equal number of *dioceses*! At present, with a population of between two and three millions of inhabitants,‡ our State is served by three bishops who have three dioceses! Yet Dr. Van D. boasts that he and his brethren follow closely the pattern of the church of “the first three centuries!” If the primitive “bishop” in *every city, town and parish* was the pastor of the church, as Presbyterians maintain and the facts prove, the solution is obvious. But on the principles of modern High Churchism, all is “confusion worse confounded,” a perfect riddle. Nor would this difficulty prove less perplexing if applied to England. In 1854 the Archbishop of Canterbury had under his care *twenty* bishops, and he of York, *five*, or, including Wales, *twenty-six* bishops.§ The population of their dioceses is about sixteen or seventeen millions. The number of “*cities and towns*” in England and Wales amounts to thousands, and if “*every city and town*” had its bishop, the island would of course require some twelve or fifteen thousand “lord bishops,” instead of *twenty-six*.

Again: It is admitted by High Churchmen that some of “the first dioceses were *very small*.” “It is a great misfortune to the Church of England,” says Dr. Hook, “that her dioceses, compared with the population, are so *extensive and so few*.” “If the church thought fit to add *forty* or a *hundred* more, she would not be *without*

\* Disc. on Apost. Succession.

† Clergyman Looking, &c., p. 341.

‡ Census of 1860.

§ Dr. Hook's Church Dictionary, p. 197

*precedent* in the primitive church.”\* But “the Vicar of Leeds” is far too cautious. If in the primitive church there was “*in every city and town one known as the bishop,*” how would the addition of “a hundred” new bishops to the English hierarchy make even a distant approach to primitive usage? At a low calculation it would give not less than scores of “cities and towns” to each several bishop! Verily we think, in opposition to Dr. Hook, this would certainly be “*without precedent in the primitive church!*” If “every town and city” had its bishop, this would be parochial or Presbyterian Episcopacy—and this was doubtless the Presbyterian principle on which the primitive pastoral charges were constituted. How many *inferior clergy*, presbyters and deacons, would such a bishop need to assist him in his ministrations? If each of the twelve or fifteen thousand bishops of England, thus constituted, had under him six *clergy*, which we believe is the lowest number admitted in a modern diocese, certainly the flock would be well fed! At least if a multitude of shepherds would suffice to secure that result. All these and similar absurdities will be avoided by simply admitting with Archbishop Whately that “a church and a diocese seem to have been for a considerable time co-extensive and identical.”†

\* Church Dictionary, Art. Diocese.

† Kingdom of Christ, p. 131. The smallest diocese in the United States is Rhode Island. Yet it would form a pretty large “church,” according to Archbishop Whately. This small diocese or church contains *two hundred and seventeen thousand* people, and covers thirteen hundred square miles of territory.

## CHAPTER XIII.

FURTHER DIFFICULTIES FROM THE EARLY RECORDS—  
 CLEMENT AND IGNATIUS ON THE AUTHORITY OF THE  
 PRIMITIVE BISHOP AND THE FIELD OF HIS LABORS.

IN the last chapter we endeavored to disprove the prelati- cal or High Church character of the primitive bishop: I. From the titles and functions ascribed to him. II. From the primitive method of constituting a bishop. III. From the extent of his diocese, and from the multitude of bishops occupying very limited territory. The theory of High Churchism on these topics was shown to land its advocates in numerous absurdities, and the admissions of leading Episcopalians proved that the primitive bishop was the simple pastor of a church. Let us now look a little more closely into the recorded facts on the general subject.

IV. TESTIMONY OF THE EARLIEST UNINSPIRED RECORDS, as to the authority of the bishop and the field of his operations.

1. It is conceded by learned High Churchmen, that among the nations first converted to Christianity "*dioceses were generally more numerous and not so large as at subsequent periods, say the middle ages.*" "The whole extent of Asia Minor," says Bingham, a standard Episcopal authority, 630 miles by 210, is admitted to have been divided into "*almost four hundred dioceses.*"\* These numerous dioceses occupied a territory about as large as the island of Great Britain, where there are now only about *thirty* dioceses. But in the middle ages, under the Popes, as we are further told by the same author, all Germany, which was twice as large as Asia Minor, had but *forty* dioceses; and in all Russia, Belgium, Denmark, Swedeland and Poland, there were *only ninety-four*. Bingham does not attempt to account for

\* Origines Ecclesiasticæ, p. 43.



this remarkable departure from primitive usages, but "leaves it to the curious and the learned." Milner, however, has doubtless found the true key to unlock the difficulty. Even so early as the days of Cyprian, in the third century, this learned Episcopal historian tells us "the ideas of Episcopacy were too lofty—they had insensibly grown with the increase of superstition."\* If this were so at that early period, we can easily conceive to what a bad eminence "the ideas of Episcopacy" had attained in the three following centuries, and after that what gigantic stature they would reach in the middle ages under the dominion of "the man of sin." In the fifth century, according to the Episcopal Bingham, the single diocese of Theodoret comprised eight hundred parishes. The same learned writer proves from Chrysostom, who lived in the latter half of the fourth century and beginning of the fifth, that it was a common practice to baptize (immerse) both men and women stark naked! The same indecent superstition is clearly established by several other writers. One main part of the business of the deaconesses was to "assist at the baptism of (naked) women," "that no indecency might be committed!" Besides, the baptisteries were *commonly* divided into two apartments for the different sexes. Let this suffice among numerous similar disgusting examples. Superstition, fanaticism and prelacy grew together and walked hand in hand in loving embrace.

2. Although the lordly supremacy and princely authority of the bishops grew rapidly in the general decline of primitive piety, many proofs remain of the early existence of a very different state of things. For example, Clement of the first century, claimed by Papists to have been *a Pope*, and by High Churchmen as "the bishop of Rome," in addressing the Corinthian church, how does he approach that disorderly people? As "the Vicar of Christ?" As the Head of the universal church, the centre of unity, and even the great BISHOP of the chief city of the empire? No such thing. Hear him: "The church of God which is at Rome to the church at

\* Cent. III, vol. 1, 207.

Corinth, &c." "Let us honor those who are set over us." "Blessed are those presbyters (or elders) who having finished their course, &c." "Let the flock of Christ be in peace with the presbyters (elders) who are *set over it*." Not a whisper about "the chief pastor," &c., &c. At the beginning of the second century, as Dr. Barton, Professor at Oxford, admits, the very term "diocese" was not known; "though," he adds, "there may have been instances where the care of *more than one congregation* was committed to a single bishop." "The name," he says, "which was generally applied to the flock of a single pastor, was one from which our word *parish* is derived, which signified his superintendence over *the inhabitants* of a particular place."\* "At the period we are now considering (the third century)," adds Dr. Burton, a bishop's diocese was more analogous to a modern *parish*, and such was the name it bore. Each parish had, therefore, its own bishop, with a varying number of presbyters (elders) or priests and deacons.†

So, also, Ignatius of the second century, in the epistles imputed to him, writes to the Ephesians, Smyrnians and Philadelphians. How does he address them? Does he copy the style in which the Lord Jesus commanded the Apostle John to approach these same churches? Rev. 3: 2, 3. "Write to *the angel* of the church, &c.," *i. e.*, say High Churchmen, "to the diocesan bishop of each several church?" How does this "companion of the Apostles" express himself? "Ignatius to the church which is at Ephesus," "at Philadelphia," "at Smyrna," and even "at Rome," where was the throne of "the Vicar of Christ," the Pope! Is not the presumption a fair, a strong, I had almost said an *irresistible* one, that there was no such diocesan "angel" at either place? On High Church principles, this departure from the divine pattern delivered to the Apostle John, is certainly very remarkable! Whatever may have been the official character of "the apocalyptic angel," on the Presbyterian theory the difficulty vanishes—whether he is viewed as a messenger between the inspired Apostle and

\* Hist Christian Church, p. 179.

† Ibid., p. 263.

churches, or as more probably the pastor of each congregation.

3. The very limited number and size of the authentic records of the first and second centuries—the fact also, that their testimony on these topics is always indirect and circumstantial, and the further fact that the most eminent scholars often differ greatly as to the real reading and rendering of certain passages—all tend to make their testimony not the most certain.

We are thus driven to the necessity of gathering the then existing state of the church rather from occasional hints, than from express deliverances. Of the ecclesiastical literature of the second century, for example, the Epistles of Ignatius originally, or when first discovered (*i. e.* in the 16th century), numbering *fifteen*, not to speak of an additional one from the Virgin Mary, addressed to Ignatius himself, are now acknowledged by all scholars to have been *more than half* sheer forgeries! The *seven* shorter epistles, most Prelatists strenuously contend are authentic and genuine. The *Christian Observer*, however, well known as the English advocate of Episcopacy in its milder forms, candidly admits that six of these *seven* Ignatian epistles “will not be alleged by any *capable* and *candid* advocate for primitive Episcopacy without great hesitation—by many they will be entirely rejected.”\* This writer says “he does not insinuate that *the whole of the six* is a forgery”—“but,” he adds, of the particular passages which affect the present dispute, “*there is not a sentence* which I would venture to allege. The language, at the earliest, is that of the fourth century.” More than this. No intelligent Protestant can read these seven Ignatian epistles without feelings of repulsion—I had almost said of disgust. Amid much that is just and true, because the plain sentiment of the Scriptures, there is a large and obvious interpolation of error and superstition, indicating with unerring certainty, in the language of Dean Swift describing the contents of the gutters during a shower in London, “what place they come from by their sight and smell.”

To exhibit this subject in its true light, as well as to show how far distinguished scholars differ in their reading or translations of parts of the Epistles of Ignatius, we present the following contrast. The first, or left column, is the rendering of the Archbishop of Canterbury.\* The *right* is that of Professor Killen, in his recent work, "The Ancient Church." †

*Episcopal.*

Now the virginity of Mary, and he who was born of her, were kept secret from the prince of this world, as was also *the death* of our Lord: three of the mysteries the most spoken of (in the margin, *mysteries of noise*,) throughout the world, yet done in secret by God. How then was our Saviour manifested to the world? A star shone in heaven beyond all the other stars. \* \* \* \* Hence, all the power of magic became dissolved, and every bond of wickedness was destroyed.

*Presbyterian.*

There was hidden from the ruler of this world the virginity of Mary and the *birth* of our Lord, and the mysteries of the shout, which were done in the quietness of God by means of the star, and here by the manifestation of the Son, magic began to be dissolved.

It is not necessary to decide which of these is the more correct and elegant rendering—since both are about equally instructive and edifying! That these smaller Epistles of Ignatius have been, to say the least, *greatly corrupted* by the channel through which they have descended to us, is easily demonstrated. Could that pious father who had conversed with some of the Apostles, have uttered such puerile stuff as the following: "Ye are drawn up on high by the cross of Christ, as by an engine, using the Holy Ghost *as the rope*, your faith being your support." Or as Dr. Killen renders the words: "Ye are raised on high by the engine of Jesus Christ, which is the cross; and ye are drawn by *the rope* which is the Holy Ghost, and *your pulley* is your faith." Can any person in his right mind receive the following as *only not* inspired? "The more

\* Apostolical Epistles, p. 97.

† p. 423.

any one sees his bishop silent, *the more let him revere him.*" "I have received the pattern of your love in your bishop, whose *very look is instructive.*"\* Yet of this sort of teaching we are told "a more admirable appendix to the pure word of God \* \* \* cannot be conceived!"† These and numerous similar passages have led some of the most judicious moderns to reject all the Ignatian epistles as forgeries. Of the eight larger ones Calvin felt constrained to say, "there is nothing more abominable than the trash which is in circulation under the name of Ignatius.‡ And Dr. Killen does not hesitate to declare *the whole* spurious, and their real author "an anti-evangelical formalist, a puerile boaster, a dreaming mystic and a crazy fanatic."§ Even Archbishop Usher greatly doubted the genuineness of one of the seven, that to Polycarp. Salmasius, Blondel and Daillie pronounce them spurious.

4. But we cannot enter at large into this controversy. Lest, however, it should again be said, as heretofore, that our objections to these Epistles originate in their very favorable testimony to Prelacy, I will endeavor briefly to analyze their revelations on the main topic now under discussion.

FIRST. Do these seven epistles clearly teach "the universal prevalence of *an order* of bishops, distinct from preaching presbyters, and superior to them?" Admit that in addressing a particular church, the writer speaks of their "bishop, presbyters and deacons." This no more proves the existence of a prelatical or diocesan bishop in such church, than the same three classes of church officers prove the same to be taught in the Presbyterian Confession of Faith. "The ordinary and perpetual officers in the church are bishops, ruling elders, *i. e. presbyters*, and deacons."||

Again, "to the church which is at Smyrna," Ignatius is made to say: "Follow the bishop, all of you, even

\* Epistles to Ephes. and Trallians, secs. 9 and 103.

† Hook's Church Dictionary.

‡ Inst., Book I, chap. 13, sec. 29.

§ Ancient Church, p. 414.

|| Form of Gov., chap. 3, sec. 2.

as Jesus Christ the Father." But he instantly adds, "and the presbytery (or eldership) AS THE APOSTLES."

Such authors and editors as Dr. Wainwright can discover here the superior "order" of bishops,\* but surely "to follow *the presbytery* as the inspired Apostles," is equivalent to following them as God the Father—for the Apostles spake as "moved by the Holy Ghost." "I salute your very worthy bishop," he adds, "and your venerable presbytery." "Be subject to your bishop as to the man of God, and so likewise to the presbytery" (or eldership). "Obey," he again says, "your bishop and the presbytery (or eldership) with an entire affection." "Hearken unto the bishop"—"submit to your bishop with your presbyters and deacons." Except the foolish extravagance of language in part of these extracts, no Presbyterian would object to their counsel; it will require "optics sharp, I ween," to find here the "distinct and superior *order* of diocesan bishops." Again, we read—"Let all reverence the *deacons* as Jesus Christ, and the bishop as the Father, and the presbyters as the sanhedrim of God and the college of the Apostles."† Here the deacons are put first, but whether the *reverence* due to the three classes is designed to have *three degrees* we cannot tell. To the Magnesians he says: "See that ye all *reverence* one another."

SECOND. Do these Ignatian epistles clearly teach that in all cases when a presbyter was elevated to "*the order*" of bishops, said presbyter received *a new and distinct ordination*? The term "order," as used in this discussion, is nowhere found in these epistles. Neither is the word "ordain," or "ordination." This is so obviously the truth, that in the extended "Index" to the translation by the Archbishop of Canterbury, these heads are entirely wanting! Is not this absolute silence very significant? If as Dr. Wainwright teaches, "the *three orders* were received from the Apostles in fulfilment of many prophecies of the Holy Spirit"—"a portion of the divine counsel and scheme for the salvation of sinners," yea, "A TYPE also and PRESENT FIGURE of the most Holy

\* Notes on Episcopacy, p. 109.

† Epist. to the Trallians, sec. III.

*Trinity*—"so absolutely necessary, that those saints and martyrs (Ignatius for example) could as hardly have set themselves to contemplate a *religion without Christ*, as a *church without* (prelatical) *bishops*:"\* if, I repeat, anything so nearly approaching to blasphemy had ever entered the mind of this writer, would his *seven epistles* have contained no such term as "order," "ordain," "ordination?" Let him believe it who can! Yet we are assured that in these epistles *all the three orders* are clearly and exactly distinguished."†

THIRD. Do these epistles ever intimate, even in the most distant manner, that *the right to ordain* with the imposition of hands belongs exclusively to "the order of bishops?" This is answered in the preceding remarks. We admit with the judicious Hooker, that "it is God that maketh bishops," *i. e.*, in the New Testament sense; and "that the Christian fraternity standeth bound to obey them." But if the divine right of ordination was vested exclusively in "the order of bishops," and all ordination by presbyters was false and spurious, a mere mockery, the Ignatian epistles are certainly silent on the whole subject. We are expressly taught, on the other hand, that "the deacon is subject to *the presbytery* (not only to the bishop) as to the law of Jesus Christ"—that "the presbyters *preside* in the place of the council of the Apostles"—which presbyters we are required to "reverence as the sanhedrim of God and the college of the Apostles"—and "to follow as the Apostles," &c. Can any unprejudiced person seriously put on such passages as these the High Church construction, *viz.*, that *the order* of bishops alone are empowered to ordain to the ministry of preaching the gospel and administering the sacraments? The same expressive silence is also observed in these epistles as to the exclusive right of "the bishop" to administer *confirmation*. Ignatius, whoever he was, appears to have known nothing about it! Yet Dr. Wainwright speaks of "the testimony of those who had set at the feet of the Apostles (including Ignatius) as unequivocal and decisive, believed in all

\* Notes on Episcopacy, p. 357.

† Dr. Hook's Church Dictionary, p. 216.

lands, and as unquestionable truth"—i. e., unquestionable Prelacy!

FOURTH. Do these Ignatian epistles teach in "the plainest terms" the existence of "bishops having under their government a number of congregations with their pastors"—in a word, the prevalence of "diocesan episcopacy?"

(1.) If Ignatius meant by the term "bishop," the spiritual governor of many pastors and congregations, could he have represented them as "coming together in one place?" Hear him: "For if the prayer of one or two be of such force, how much more powerful shall that of *the bishop and the whole church* be. He, therefore, that does not *come together into the same place* with it, is proved and has already condemned himself." Again: "For when ye meet *fully together in the same place, &c.,*"—"that ye all *by name* come together in common, in one place"—"obeying your bishop and the presbytery with entire affection." Again: "Being COME TOGETHER INTO THE SAME PLACE, *have one common prayer, one supplication.*" Again: "But come ALL together into THE SAME PLACE, with an undivided heart." Apply this language to any prelatical diocese in Pennsylvania, and it evidently enjoins an utter impossibility. But suppose that the writer is speaking of a Presbyterian bishop, i. e., a pastor of a single parish, and all is plain. Surely it needs no proof that those who thus worshipped *in one assembly*, were not "the eight hundred congregations" of one diocese! Nor similar to the present "Diocese of Virginia," with its million and a half of population, and fifty thousand square miles of territory!

(2.) In like manner, the Ignatian parish is commanded to unite "in one common prayer"—"breaking one and the same bread"—in other words, to unite together in the Lord's supper. Is this ever done in a modern Episcopal diocese?

(3.) These epistles represent the bishop as present with the flock in all ordinary acts of public worship. Thus: "Wheresoever the bishop shall appear, there *let the people* (or multitude) *also be.*" Again, we read of "the



prayer of the bishop and the whole church"—"he that does not come together *in the same place* is proud," &c. Again: "Neither do ye anything without your bishop and presbyters"—"but being come together in the same place, have one common prayer"—"wherefore come ye all together as unto one temple of God, as to one altar," or communion table. This is very intelligible, if interpreted of the pastor of a single congregation. But how could the Bishops of Pennsylvania obey such counsel as this? Do the Episcopalians of the city of Erie, for example, "come *together* with their bishop and the churches of Pittsburgh?" Is there a "diocese" in the world at the present day, where such union is possible?

(4.) But to place the question beyond all reasonable doubt, these Ignatian epistles proceed to describe at large the *qualifications and duties* of a primitive *bishop*. "Let nothing be done," Ignatius says to bishop Polycarp, "without *thy knowledge* and consent." Again: "He that does anything without his (the bishop's) knowledge, ministers unto the devil"—or "worships the devil." This is the general rule. Let us look at the application. Ignatius says to Polycarp: "Let your assemblies be more full; INQUIRE INTO ALL BY NAME." Polycarp's diocese seems not to have been very extensive! What folly in any person of sense, to exhort Bishop Stevens of Pennsylvania, for example, to "inquire into *all by name*!" He might as well counsel him to inquire into the place of the birth of all the people of his diocese; and to give the precise stature in feet and inches of each of them!

Again: "Let not the widows be neglected"—"overlook not the men and maid-servants." We should like to inspect a catalogue of *the names* of "the men and maid-servants" in Pennsylvania, prepared by our bishops, to say nothing of the widows and other poor and destitute persons! The pastor of a single congregation might perform such a work in a Presbyterian *diocese*—but what prelati cal bishop either would or *could* do it? Yet Ignatius exhorts the bishop of his day to "inquire into ALL" (not *only* "the widows and servants"), "*by name*." More than this—"marriage (was) not to be

made without *the knowledge and consent* of the bishop.”\*  
 “It becomes all such as are married, whether men or women, to come together with the consent of the bishop, so that their marriage may be according to godliness, and not in lust.” This complicates the matter still more. Apply this direction to the dioceses of Pennsylvania—suppose “a man-servant and maid-servant” in the city of Erie wish to marry. Of course they must post off to Pittsburgh to get “the consent” of their bishop! This is the Ignatian method to have *godly* marriages, “not in lust.” But it would be simply an impossibility that Bishop Kerfoot’s “consent” should be sought and obtained in all such examples. The unavoidable inference is, according to Ignatius, that *most of the marriages* in the Dioceses of Pennsylvania, and indeed throughout the United States, are not of the primitive sort, because “without the knowledge and consent of the bishop!”

In view of such palpable evidence as this, it is not surprising to hear Bishop Stillingfleet say: “In all those thirty-five testimonies produced of Ignatius’ epistles, I can meet with but one which is brought to prove *the least semblance* of an institution of Christ for Episcopacy; and if I be not much deceived, the sense of that place is clearly mistaken, too.” “So that we see,” he adds, “that Ignatius himself cannot give a doubting mind satisfaction of the divine institution of bishops.”†

Such writers and editors as Dr. Wainwright can see in these epistles of Ignatius “enough to convince ALL (of the divine origin of Prelacy) except those whom his (Ignatius’) judgment will be found to exclude from the communion of saints.” Dr. W. and his brethren may continue to cherish the pleasing fallacy, “that the question of church government is SETTLED by these epistles, and that this is a *truism*,” *i. e.*, too plain to be proved!‡ But it is very remarkable, that in citing from Ignatius what they regard as entirely demonstrative proof in their favor, Dr. Wainwright and the author which he edits, *carefully exclude* all this testimony about “inquir-

\* Archbishop of Canterbury’s translation of Ignatius.

† *Irenicum*, pp. 334, 335.

‡ Notes on Episcopacy, pp. 109-113.

ing into all by name," "the widows," "men and maid-servants," "marriage," "the church meeting with the bishop in one and the same place, having one prayer, &c.!" If they were to quote these passages, their "truism" would vanish. Their argument would open people's eyes.

But it is alleged that Ignatius counsels submission "to the bishops, presbyters and deacons;" and thus recognizes "these *three orders* as of divine appointment"—or, as Bingham expresses it, "he speaks of bishops, presbyters and deacons as distinct degrees in the church, and the two latter as *subordinate* to the first.†" But this is going a little too fast. Admit that he speaks of three classes of church officers, what proof is there that he regarded the first as diocesan bishops, and the second as an inferior order? Are these writers ignorant of the fact that every fully organized Presbyterian church has its bishop, its presbyters (or elders) and deacons? Do they not know that the bishop (or pastor) is the president of the eldership (or parochial presbytery), and that in his Epistle to the Corinthians, one of the apostolic fathers exhorts the flock of Christ to be in peace with the elders (presbyters) that are *set over it*? Do they not know that Justin Martyr, of the same period with Ignatius, uses similar language of one whom he calls "the president of Christian assemblies?"

(5.) But as to the "distinct degrees in the church," which Bingham claims as clearly proved by these Ignatian epistles, as also the *order* of presbyters as "subordinate to the bishops," let us look at a few particulars.

Does the "full and evident proof" consist in the arrangement of the titles *bishop*, priest, &c.? But in this, Ignatius is not uniform. In one place, at least, he puts "the deacons" at the head of the list;‡ so that it reads, "deacons, bishop and presbyters!"§

Again: Does the "evident proof" consist in his requiring "*reverence* to be paid to the bishop, as to the

\* Dr. Wainwright's Notes on Episcopacy, p. 13.

† Origines Ecclesiasticæ, vol. 1, p. 53.

‡ To the Trallians, sec. 3.

§ Polycarp, the disciple of the Apostle John, in his Epistle to the Philippians, leaves out the *bishop* entirely, and mentions only "presbyters and deacons!"

Father?" But in the same sentence he enjoins "to reverence the deacons as Jesus Christ."

Again: Is "every one, especially the presbyters," enjoined to "*refresh* the bishop, to the honor of the Father, of Jesus Christ and of the Apostles"? But is this *more and better* than "to reverence the deacons as Jesus Christ;" and "the presbyters (elders) as the sanhedrim of God and the college of the apostles?" Is *refreshing* the bishop "to the honor of the apostles" stronger proof of "superior order or degree in the church," than "fleeing to the apostles as to THE PRESBYTERY of the church."\*

Further: Does "this full and evident proof" of a "superior order of bishops" consist in the exhortation "to obey the bishop," "submit to the bishop," "follow the bishop," and be "subject to the bishop?" But is this stronger or better proof of *superiority* than, "*be subject* to your presbyters as to the apostles of Jesus Christ"—"*obeying* the presbytery with entire affection"—"follow the presbytery as the apostles?"

Still further: Does this "demonstrative proof" that "*presbyters* are of a lower order than bishops" consist in such passages as these:—"Neither do ye anything without your bishop"—"continue inseparable from your bishop"—"do nothing without the bishop?" But in the same sentence it is added—"Do nothing without your *presbyters*." Again: "He that does anything without *bishop and presbyters and deacons*, is not pure in his conscience."

Ignatius, moreover, counsels the church of Smyrna thus: "Labor with one another; contend together, run together, suffer together, *sleep together and rise together*." If that venerable church had been composed entirely of shaven monks, this might have been sensible admonition. But whether such a practical *unity* would have been desirable under all circumstances, may admit of considerable doubt.

We have thus passed in review the chief passages from the Ignatian epistles, which the learned prelatist Bingham quotes as "testimony full and evident" that "the order of bishops always was owned to be *superior*

\* To the Philadelphians, sec. 5.

to that of presbyters"—and which Dr. Wainwright thinks is made *so plain* as to be incapable of stronger proof—in other words, "*a truism!*" We, on the other hand, are constrained to think that these arguments demonstrate nothing so clearly as the extreme credulity of the prelates who prop their cause with such frivolous testimony. If anything further may properly be adduced on so very plain a subject, it is the fact that as most of these seven epistles are addressed to particular churches, so we find each church furnished with its *bishop*, its *presbytery* (or bench of elders) and *deacons*. The presbyters are represented as always *present* with the bishop and congregation, and as being equally inseparable from it. Thus to every *altar* or *communion table* there was attached *one* bishop and his prebytery; but there is no evidence in these epistles that *these presbyters* ever preached, or ministered the communion separate from the bishop or pastor. But even if it were ever so plain that *presbyters* did often preach and administer the sacraments, this would be in entire harmony with the Presbyterian system. There were in the primitive church, as all know, persons regularly ordained who had no pastoral charge, but were *the assistants*, or as prelatists say, *the curates*, of the bishop or pastor. These were not *bishops*, that name implying a *pastoral oversight*. But they were assistant presbyters. But how to reconcile all these facts with the prelatical and diocesan theory of bishops, is a problem which we decline to solve.

The facts just stated also explain another thing which Prelatists have imagined to stand in the way of our argument. "In such large cities as Ephesus, it is said, there were doubtless, in the days of Ignatius, very many converts to Christianity, and probably several large congregations, with their several pastors. How then does it happen that Ignatius addresses *one* of these pastors as *bishop*, to the entire exclusion of the rest?" The solution is easy. "The only bishop then known was the pastor of a single congregation or parish. That there were several worshipping assemblies in each *parish* is highly probable; for then the edifices which we call churches were unknown. Christians were neither able nor permitted to erect them, and therefore separated

themselves for social worship into as many private houses, upper chambers, and even cellars and caves, as might be needful for their accommodation. Still, in each city or town they were considered *one body*, and had one pastor, one communion table, a common place of baptism, &c., united in common supplications."\* Thus they considered themselves *one church*, and to serve so large a body of people, the bishop had one or more assistants, who though *presbyters*, and some of them ordained to preach, baptize and administer the Lord's supper, did not sustain the pastoral relation or oversight—thus, they were not *bishops*. These *facts* are abundantly established by Ignatius; they are assumed as indisputable by Stillingfleet and other learned and candid Episcopal authors. They render perfectly intelligible most of the language used by primitive writers, who must, on the prelatical or diocesan theory, stand convicted of uttering *sheer nonsense*. Such evidence as the foregoing has compelled many of the most learned Episcopalians to admit with Dr. Burton,† that even at the commencement of the *third century* "each parish had its own *bishop*, with a varying number of *presbyters* or priests and deacons"—"*each parish a bishop*." In one of the three dioceses of the State of New York, there are *two hundred parishes* and *one bishop*!‡ Is this the "truly primitive and apostolic church?" Does it bear even a distant resemblance to "the church of the first three centuries?"§ How absurd would many of the Ignatian counsels appear, if addressed to the three bishops of Pennsylvania? How impracticable must those directions be, if applied to the fifty-two bishops in the United States, having under their inspection some twenty-seven hundred parishes? According to these early writers, Ignatius and others, the Protestant Episcopal Church should have at least two thousand bishops, instead of fifty-two.

\* Biblical Repertory, 1830, p. 56.

† Regius Professor at Oxford, Hist. Chris. Church, p. 179.

‡ Church Almanac, 1874.

§ "Inquire for the church of the first three centuries"—"there must be identity proven satisfactorily." Dr. Van Deusen, pp. 104, 136.

## CHAPTER XIV.

## DIFFICULTIES IN HARMONIZING THE TESTIMONY OF SEVERAL OTHER EARLY WRITERS WITH HIGH CHURCH PRETENSIONS.

WE have dwelt particularly upon the Epistles of *Ignatius*, because they are viewed as the stronghold of High Church Episcopacy. If the very citadel proves to be so rickety and unsafe a shelter, what confidence can be reposed in the minor dependencies?

Of the writers of the second century *Papias* next claims our attention. He is said to have been "a hearer of the Apostle John and a companion of Polycarp." Does this author teach the doctrine of a *distinct and superior order of bishops*, invested with the exclusive right to ordain and confirm, and with the *government* of an indefinite number of churches with their pastors? Does he teach that this sort of *Episcopacy* was of exclusive divine origin, and was so regarded by the whole primitive church? Let us inquire.

I. As quoted by the historian Eusebius,\* *Papias* speaks of the first disciples of our Lord as *presbyters*, just as the Apostle John calls himself "the elder," thus: "In I met with one who had conversed with the *presbyters*, I inquired after the sayings of the *presbyters*, what Andrew, Peter, Philip, Thomas or James had said, what John, or Matthew or any other disciples of the Lord were wont to say, &c." We may safely leave to every person of common sense to decide whether this passage teaches High Church Episcopacy. But if it were as express as its advocates could desire, there would still be a pretty serious obstacle to its reception. Eusebius adds that this same *Papias* professed to have "received by unwritten tradition from the disciples of our Lord, the doctrine of a certain millennium after the resurrection,

\* Ecc. Hist., p. 125.

and of a corporeal reign of Christ on this earth," and "*some other matters too fabulous.*"\* Such a writer cannot be trusted as a witness to any facts not otherwise supported. But in calling the apostles *presbyters* (a title by the way which both Peter and John assume†), it will scarcely be imagined that he intended to express any *official inferiority*.

II. The testimony of *Justin Martyr*, who flourished about the middle of the second century, furnishes but very feeble support for High Churchism. In speaking of "the place where the brethren are assembled for common prayers," and of the usual forms of public worship, he says: "Prayers being ended," "bread and a cup of water and wine are then brought *to the president of the brethren*,‡ and he receiving them," "continues long in giving thanks," "and the whole people having expressed their assent," viz., "by saying amen," those who are called among us *deacons* give to those who are present to partake of the bread and wine, mixed with water," &c., &c. Prelatists strenuously contend that "the president of the brethren," spoken of by Justin, was certainly a prelatical *bishop*. But every such worshipping assembly had *its bishop*! This is the Presbyterian doctrine.

Again, says Justin: "Upon Sunday all who live in cities or in the country *gather* together to one place, and the writings of the Apostles and Prophets are read," "the *president* addresses them and exhorts them," "we then all rise together and pray," "bread and wine mixed with water are brought, and *the president* offers prayers and thanksgivings according to his ability, and the people assent, saying, amen. Those who are wealthy and willing, contribute as they are severally disposed, and it is deposited in the hands of *the president*, who succors

\* Euseb. Hist., p. 126.

† 1 Peter 5: 1; 2 John 1:

‡ The Greek term used by Justin for "president," *πρὸς τὸν* is of the same verb translated "over you in the Lord," (1 Thess. 5: 12), and "the elders that *rule well*," 1 Tim. 5: 17. The Episcopal Goode says: "They were overseers (bishops) of their particular flocks, and are said *to preside*." Rule of Faith, vol. 2, p. 47.



orphans, widows, &c." The question now is, was this presiding minister who took the lead in these worshipping assemblies, *the pastor* of each congregation? Or was he "a diocesan bishop," a member of "*a superior order*," with many congregations and presbyters under his control? High Churchmen, blinded by prejudice, may fancy they discover in such statements as these of Justin, "a striking confirmation"\* of their views. Well might Milton demand, "are these the offices only of a (prelatical) bishop? Or shall we think that every congregation where these things were done, had a (prelatical) bishop among them?"

III. *Irenæus*, Bishop of Lyons, who flourished in the last quarter of the second century, is our next witness.† "We can enumerate," he says, "those who were *constituted bishops* by the Apostles in the churches, and their successors even to us." So also he tells us of "the succession of bishops," "the succession of the church which is from the Apostles," "*the bishops* to whom the Apostles delivered the churches, &c." At these and similar forms of speech, the High Churchman greatly rejoices! What can more clearly establish the Episcopal claims than "the testimony of this reverend saint and martyr."‡ But our prelatical friends are commonly in too great a hurry to reach their conclusions. What Presbyterian ever doubted that "the Apostles constituted *bishops* (*i. e.* pastors) in the churches?" "that they delivered the churches to these as their successors?" The only question is, what were the qualifications and powers of these scriptural *bishops*? Were they diocesan bishops, or parochial bishops? Were they a distinct "order" from *presbyters* and superior to them, in virtue of their ordination? These are the points to be proved. Again: What will High Churchmen do with such passages as these: "The apostolical tradition is preserved in the churches through *the succession of the presbyters*," "obey those *presbyters* in the church *who have succession*,

\* Notes on Episcopacy, edited by Dr. Wainwright, p. 121.

† Milner says, "His philosophy \* \* \* \* darkened some truths of Scripture—and he mixed the doctrine of Christ with *human inventions*." Ch. Hist., vol. 1, p. 139.

‡ Notes on Episcopacy, p. 128.

as we have shown, *from the Apostles*; who, with the *succession of the episcopate*, received the gift of truth; "we ought to adhere to those *presbyters*\* who kept the Apostles' doctrine and together with *the order of the presbyterate*, show forth sound speech. Such *presbyters* the church nourishes, and of such the prophet says, 'I will give them princes in peace and *bishops* in righteousness?' " Thus it seems plain that "the bishops" instituted by the Apostles as their "successors," were neither more nor less than *presbyters*, who are also styled their "successors."

Further: Admit that Irenæus speaks of "*the episcopate* of the church of Rome," and names Linus, Anacletus and others as having succeeded the Apostles. What does all this prove? Does it possess the weight of a feather in favor of prelacy? Let Irenæus himself explain his meaning. In his epistle to Victor, *Bishop* of Rome, he says: "Those *presbyters* before Soter, who *governed* the church which thou now *governest*—did not observe it" (*i. e.* Easter, on the day in which Victor observed it)—"and those *presbyters* who preceded you, though they did not observe it themselves, &c." And then he adds, "He (*i. e.* Anicetus, one of the Roman *bishops*) declared to Polycarp that the custom of the *presbyters* who were his predecessors should be retained," or as Eusebius expresses it, "Anicetus said (to Polycarp) that he was bound to maintain the practice (observing Easter) of the *presbyters* before him."† That this testimony concerning the character and authority of *presbyters* is not at all to the taste of High Churchmen, we need no other proof than this: such editors and authors as Dr. Wainwright omit it altogether. Dr. W. does not quote a single line from Irenæus where *presbyters* are so much as named!‡ Is not this "expressive silence?"

\* Hippolytus, a disciple of Irenæus, calls him (Irenæus) "the blessed *presbyter*." Ref. of Heresy, ch. 33.

† Eccles. Hist., Book V., chap. 24. So in writing to Florinus, Irenæus speaks of certain false doctrines, which "those who were *presbyters* before us—those who had walked with *the Apostles* did not deliver." Nothing about an "order" of bishops there. Milner, Cent. III.

‡ Notes on Episcopacy, pp. 127–133.

To render this testimony of Irenæus still more conclusive—after he had been bishop of Lyons for *nine* years, he was sent by certain eminent persons of the churches of France (Eusebius calls them “martyrs”) on a mission to Eleutherus of Rome. How do these *martyrs* speak of him? As “my lord bishop?” or as a bishop at all? Hear them: “We have requested our brother and *colleague* to carry this epistle;” “we would certainly commend him among the first as a *presbyter of the church*.”\* And in referring to Polycarp, in his epistle to Florinus, Irenæus calls him “that holy and apostolical *presbyter*.” Nothing appears in these extracts about *Bishop* Polycarp and *Bishop* Irenæus. The reason was that the highest official dignity was that assumed by the Apostles Peter and John, simply *presbyter*. If the term *bishop* was sometimes employed, it indicated only the pastoral *oversight* by the presbyters. It was the title of labor and responsibility, not of peculiar honor, or of “a superior order.” Since the death of the Apostles, *Presbyterian* parity prevailed.

IV. *Victor, Bishop of Rome*, of the same period, in a letter to Dionysius, *Bishop of Vienna*, holds the following language: “Thy holy fraternity were taught by those *presbyters*, who had seen the Apostles in the flesh, and *governed* the church until thy time”—“therefore, let thy fraternity write to the *presbyters* of Gaul, that they observe Easter with the followers of the Apostles and preachers of the truth.” We respectfully submit that to write thus of presbyters as “*governing* the church,” and to address them in such *important* matters, to the neglect of “the superior order” of bishops, was bad treatment of *the real successors* to the *apostolic office*!!

V. Nor does the testimony of *Clement of Alexandria*, who lived near the close of the second century, give any better support to the Prelatical doctrine. He was a *presbyter* of the church of Alexandria, and president of the celebrated theological seminary in that city. That this father “cherished a deep conviction of the divine institution of the *three-fold order* of the sacred ministry,” pre-

\* Eccl. Hist., Book V, chap. 4.

latists attempt to prove thus: "He speaks of the innumerable precepts of Holy Scripture, which pertain to *bishops, priests (presbyters) and deacons.*"\* But there are two objections to this statement of the argument. In the *same sentence* he says of these innumerable precepts of Scripture, "*and some pertain to widows!*" More than this, while we admit that Clement, in another place, does speak of "bishops, presbyters and deacons," in the passage referred to he inverts the order and writes it "*presbyters, bishops, deacons and widows!*"† No doubt the Scripture contains directions for these four classes of persons; but it may be well questioned whether a man of sense, as Clement was, would thus *jumble* the THREE ORDERS "ordained to be types of the celestial hierarchy!"‡

Again: Clement was a *presbyter*, nothing more. Yet he says, "*we who have rule over the churches, are shepherds or pastors, after the image of the Good Shepherd.*" Could *bishops* be more or better than this? And in the 11th chapter of his *Pedagogue* he gives the power of imposition of hands to *presbyters*: "On whom or what will the *presbyter* impose his hand?" If this means what is now called *confirmation*, which is very doubtful, it is here *first* mentioned in the records of antiquity, and be it observed it is by "the hand of the *presbyter!*" At the present day, it belongs exclusively to the *bishop* of a diocese.

Again: In several places Clement *omits* entirely the *bishops*. Thus—"The *presbyters* are intrusted with the *dignified* ministry, the deacons with the *subordinate.*"§ In reference to Paul's directions about marriage, 1 Tim. 5: 14, he says: "He must be the husband of one wife only, whether he be *presbyter* or deacon, or layman, if he would use matrimony aright." "What can they say," adds Clement, "to these things, who inveigh against marriage, since the Apostle enjoins that the *bishop* to be

\* Notes on *Episcop.* by Dr. Wainwright, p. 133.

† *Pædagog.*, Book III, chap. 12.

‡ Notes on *Episcopacy*, p. 134.

§ "The deacons," he says, "maintain a *serviceable* similitude, the *presbyters* that which is most excellent."

set over the church, be one who rules well his own house." Clement appears to have had no knowledge of a more dignified order than *presbyters*—but represents the married *presbyter* as the real *bishop*.

But there is still one passage in Clement which imparts great satisfaction, not to say *triumph*, to High Churchmen. "In the church here," he says, "I think the progressions (or promotions) of *bishops*, *presbyters* and *deacons*, are imitations of the evangelical glory." This passage indicates, say Prelatists, that Clement had "*deep and awful notions of the three orders.*"\* But let us look a little further, to ascertain what he means: "These men," he adds, "being taken up into the clouds, shall first serve as *deacons*, and then shall be admitted among the *presbyters*, according to the progressions in glory." What a pity Clement neglected to add—"and then shall be advanced among the highest order of *bishops*!" But no! he says no such thing: they are caught up into the clouds, serve first as *deacons* in the heavenly temple, and are then promoted to be *presbyters*; but never rise to any *higher order*. In this case, then, as is quite common with High Church logic, it limps badly. Whether Clement's fanciful notion about the gradations in the future world—"in the clouds"—be true or false, it is evident that his description makes hard against High Churchism. We have not the slightest objection to the elevation of these *High* Episcopalians, provided their exaltation be confined to "the clouds."

VI. Our sixth witness is the Latin father *Tertullian*, who was a *presbyter* of Carthage, in Africa, and flourished at the close of the second and first quarter of the third century—died A. D. 220.

Thus far, the testimony of the early writers has been clear. But now, as we pass to the *third century*, a very obvious change begins to appear. The transition state of the church, of which Jerome and others in the next age speak so openly and instructively, now develops itself. "*Paulatin*," says Jerome, "by little and little"—certain important departures from scriptural doctrine

\* Notes on Episcopacy, p. 101.

and practice, "instinctu diaboli," were introduced; and the early buddings of prelatical arrogance and corruption show themselves, even in the days of Tertullian. It is not surprising, therefore, to find the Episcopal *Milner* speaking of this father and his writings in no very respectful terms: "I have seldom seen," he says, "so large a collection of tracts containing *so little* matter of useful instruction"—"they betray the same sour, monastic, harsh and severe turn of mind." "SUPERSTITION, it seems, had made deep inroads into Africa." "He (Tertullian) disapproved, at least after his separation from the church, of *second marriages*, and called them ADULTERY.\* Of course such marriages were especially forbidden to clergymen. Nor was Tertullian singular in this matter. Origen, of the same period, says expressly that "*not only* fornication, but a *second marriage* excluded from the ecclesiastical dignities; for neither a bishop, nor presbyter, nor deacon, nor widow, could be a *digamist*."† These and similar departures from apostolic simplicity had spread widely in the church. Even Athanasius says: "A second marriage is by us esteemed a specious adultery."—*Apology*, sec. 33.

Of the rapid increase of *superstition* in the third century, many humiliating examples might be adduced. In *baptism*, Tertullian tells us, it had become customary to dip the person three times, once at the utterance of each of the divine names—"nec semel sed ter ad singula nomina." Immersion is believed to have been the more common practice, though sprinkling and affusion were considered valid forms. But even *laymen* were authorized in certain cases to baptize. Tertullian also advised "*the delay of baptism*, especially in the case of little children"—"præcipue tamen circa parvulos." But his reason for this counsel was a pure *superstition*—"for why," he asks, "should that age of innocence (*innocens ætas*) hasten to the remission of sins?" "Let them become Christians when they are able to know Christ." But it was in the next century that we have full and

\* *Milner*, Hist., vol. 1, p. 141-2. Tertullian had become a Montanist.

† Hom. 17, in Luc. Bingham, vol. 1, p. 495.

definite information of the shameless practice before alluded to, when, as Ambrose says, "men, women and children came as naked to the font as they come into the world."\* These facts may, perhaps, account for the usage of excluding *catechumens*, or persons under Christian instruction for membership in the church, from witnessing "the administration of baptism," as the prelati- cal Bingham tells us. But we are still left in the dark as to the reason why these same persons were "*not allowed* to hear or use the Lord's prayer, until a little before baptism!" Nor were they permitted to be present at the ordination of presbyters, nor the celebration of the Lord's supper, nor suffered to learn the Creed, or the doctrine of the Trinity; nor even "to be present at *any prayers in the church*, except the special prayers for the catechumens!"† Such was the fertile soil in which Prelacy, with its "*angelic dignities*," struck deep its roots. We have now reached that disastrous twilight of degrading superstition, which soon closed down upon the world in a dismal night of ages, broken by only a few glimmering lights at distant intervals. With these necessary precautions, let us look at the testimony of Tertullian.

It is of little advantage to the cause of Prelacy to quote such language as the following: "Let them (heretics) produce the original of their churches, and unfold the *line* of their *bishops*, so running down in a *continued succession* that their first *bishop* had one of the Apostles or of the apostolic men (who persevered with the Apostles) for his author and predecessor." And again: "The apostolical churches have their rolls; the church of Smyrna has Polycarp constituted there by John, &c." "And the other churches can tell who were appointed as *bishops* by the Apostles, &c."

The prelatist finds in such phraseology, demonstrative proof of High Church Episcopacy! "*It seems* (to him)

\* These are painful illustrations how readily men who "think themselves wise, become fools." See the abundant proofs in Bingham (Orig. Eccles.), who was a staunch Prelatist. These are impressive developments of "*the church of the first three centuries*," as Dr. Van Deusen has it.

† Bingham, vol. 4, pp. 619, &c., &c.

*needless to add more!"*\* But he entirely forgets that Presbyterians acknowledge a *succession* of *bishops* or pastors, the earliest of which were appointed by the Apostles. Irenæus who suffered martyrdom about twenty years before Tertullian's death, in contending against the heretics, uses similar arguments derived from presbyterial succession: "We challenge them," he says, "to that apostolical tradition which is preserved in the churches *through the succession* of the *presbyters*"—"we can enumerate those who were constituted *bishops* by the Apostles"—"obey those *presbyters* in the church who have the *succession*, as we have shown, from the Apostles, who with the succession of the *episcopate* (or bishop's office) received the gift of truth"—"adhere to those *presbyters*"—"who with the *presbyterial succession* do show forth sound speech." Thus these two fathers, who were for a time contemporaries, interpret each other. We have much stronger proof of *presbyterial* succession than of *prelatical* succession, the latter being a mere figment of High Church. Even Bishop Kaye is compelled to acknowledge that "the writings of Tertullian afford us little assistance in ascertaining wherein the distinction of orders consisted."†

Let Tertullian more fully explain himself: "*In the church* are used exhortations, chastisements, and divine censure." "The *presidents* that bear rule therein are certain approved *presbyters*, who have obtained this honor not by reward, but by good report." These *presiding presbyters* are doubtless the same with the *προεστότες* of Justin Martyr, of the previous century. They were the pastors of the churches, and *presided* over all the public worship.

But the prelatist earnestly contends that "the *bishop's* supreme authority"‡ is clearly asserted in the following: "The highest priest, who is the bishop, possesses the right of giving baptism—then the presbyter and the deacon; yet not without the authority of the bishop, for the honor of the church—which being safe, peace is also

\* Notes on Episcopacy, p. 148.

† Ecc. Hist. of Second and Third Century, p. 234.

‡ Notes on Episcopacy, p. 148.



secured; otherwise the right (*i. e.* of baptism) belongs even to laymen." This father also speaks of the apostolical churches, "over which *the chairs* of the Apostles still presided." This latter passage explains the former. "The highest priest," or *president*, as *primus presbyter*, or chief presbyter, presided over the rest. This is the dictate of order and common sense, in all deliberative assemblies. To this presbyterial government Jerome, of the following century, alludes, when he says: "Before there were, by the *instigation of the devil*, parties in religion"—"the churches *were governed* by the common council of the presbyters"—*communi presbyterorum concilio, ecclesiæ gubernabantur.*

In the meetings of the *sanhedrim* in the Jewish synagogues, there was "the chief ruler" or president, with a bench or consistory of elders. This is abundantly familiar to every reader of the New Testament. This, says Mr. Thorndike, an Episcopalian, "was the form wherein the bishops and presbyters used to sit in the primitive church—the *presbyters* upon a bench by themselves, with their faces towards the people, and in a *semi-circle*."\* *The president* of these meetings was "the highest priest,"—the chief presbyter—but his elevation to the chief seat was no mark of a *superior order*, any more than the president or moderator of one of our presbyteries or synods is necessarily of "a higher order." To this custom Ignatius of the first century appears to allude, when he speaks of "your bishop, and the well-wrought spiritual crown of your presbytery."† "We grant them bishops" (or pastors), says Milton; "we grant them placed in several churches by the Apostles; we grant that Irenæus and Tertullian affirm this. But that they were placed in a *superior order* above the presbytery, show from all these words why we should grant"—"show when the Apostles altered their own decree set down by Paul, and made all the presbyters *underlings* to one bishop."‡ It is easy to prove from Tertullian the existence of *bishops*, "successions of bishops"—"the very chairs of the

\* Relig. Assemb., chap. 3.

† To the Magnesians, sec. 13.

‡ Prose Works, vol. 1, p. 85.

Apostles," &c. Such editors and authors as Dr. Wainwright are exultant at such *overwhelming* proof! But it was long since truly remarked by a distinguished Episcopalian, afterwards a bishop, "that nothing has been a more faithful mother of mistakes and errors, than the looking upon the practice of the primitive church through the glass of our modern customs—especially when under *the same name* something far different is set forth to us."\*

But if Tertullian was a High Church Episcopalian, we will discover in his writings that *bishops* were by divine right a *superior order*, and had each received a *new ordination* in his advancement from the grade of *presbyter*—that each *bishop* governed a number of churches with their pastors, each possessed the exclusive right of *ordaining* and *confirming*, &c., &c. Does this father teach these things?

1. He tells us that in his day, *presbyters* were the *presidents* of their religious assemblies: "certain *approved elders* (presbyters) *preside*."

2. That before "receiving baptism," the custom was, "under the hand of *the president*, to renounce the devil"—"the right of giving this ordinance," he adds, "belongs to *the bishop*," *i. e.*, the bishop ordinarily *presided* and performed baptism; in other words, the president (*i. e.*, presbyter, as before,) and bishop were the same person.

3. That none but the presiding presbyter (or bishop) administered the Eucharist or Lord's supper. "We receive the sacrament of the Lord's supper," says Tertullian, "from *NONE* but *the presidents* of our assemblies." Yet in chapter 3, *De Corona*, he says that the churches of his district were in the habit of receiving that ordinance *three times* each week, *i. e.*, on Wednesdays, Fridays and Sundays. But surely it requires no proof that the person who ordinarily did all the baptizing, and always administered the Lord's supper *thrice* each week to all the church members, was not a diocesan, but a parochial bishop, or pastor. Besides, on the

\* Stillingfleet's *Irenicum*, p. 261.

theory of High Churchmen this *presiding bishop* performed all this labor, while at the same time he had under his control several *presbyters and deacons* qualified for the same work! What greater *absurdity* than to suppose our three bishops to perform all the baptisms, and administer the Lord's supper *three times a week* to all the parishes in Pennsylvania!

That Tertullian would be a very *unsafe* guide in modern High Church matters, is abundantly evident. Thus in chapter 17 of his work concerning baptism, he says: "Are not those of us who are laics, priests? It is written, 'He hath made us kings and *priests* unto God.' *The authority of the church,*" he adds, "*has appointed* the difference between *the order* and the people, and the dignity is sacred where there is an assembly of the order. So where there is no assembly of the ecclesiastical order, you (the laity) both *offer* (*i. e.*, in the Lord's supper,) and *baptize*, and you are alone a priest to yourself. *Moreover, where there are three, there is a church, ALTHOUGH THEY BE LAYMEN.* Therefore, if you have in yourself the rights of a priest, where necessity requires it," &c., &c. We should like to see some of our *very high* Episcopalians attempt to square their church notions by these rules of Tertullian! "Divine right of Prelacy"—"no bishop, no church"—and several other similar extravagancies show rather small in such company! "One thing is clear," says the Episcopal Mr. Goode, "that Tertullian had no notion that consecration by a bishop or presbyter was *essential* to the participation of the Eucharist (or Lord's supper), but he distinctly held that in their absence, it was competent TO A LAYMAN to celebrate it merely as a matter of *ecclesiastical order*."\* Mr. Goode, after quoting a similar sentiment from Justin Martyr, adds: "As regards *the essentials*," "the office of *the bishop or presbyter* is a point *not affecting the reality* of the sacrament (the Lord's supper), but one of ecclesiastical order."† If Dr. Van Deusen, in his next volume of sermons, should broach such doctrine as this of Justin and Tertullian "of the first *three centuries*," we

\* Rule of Faith, vol. 2, p. 40.

† Ibid., vol. 2, p. 42.

opine it would create quite a sensation in certain high places of Pittsburgh and elsewhere! His fellow *presbyter* Goode, quoting Bingham, thinks it necessary to add, by way of caution, that Tertullian and Justin *do* "*by no means confound the offices of clergy and laity together, UNLESS any one can think ordinary and extraordinary all one.*" And this is all that even Bingham,\* high prelatist as he was, has to say in extenuation of the strong anti-prelatical doctrine of two of the most distinguished of the fathers of "the three first centuries!" These views, however, are for the most part in entire harmony with the Presbyterian theory, viz., that in circumstances of providential necessity, as for example, where a few people are so situated as to be permanently excluded from regular ministerial service, they *have the right* to associate together and elect one of their number to be their *bishop* or *pastor*, to administer the sacraments, &c. "For," as says Tertullian, "where there are three, there is a church;"† and this is defined in "the Book of Common Prayer" (Art. XIX) to be "a congregation of faithful men in which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance." But this, of course, requires that some person should perform these services, and in cases of necessity, according to Tertullian and Justin Martyr, one of "the three laymen" can lawfully and validly both baptize and administer the Lord's supper. Or as Archbishop Potter interprets Tertullian: "When three are gathered together, they make a church, though they be all laymen; and where no clergyman is present, laymen may baptize and celebrate the Eucharist; the distinction between clergy and laity being *only of the church's appointment.*"‡ Few Presbyterians would be willing to adopt so radical a sentiment as this. We are far from teaching that the authority of Presbyterian bishops or pastors depends simply upon "the appointment of the church."

\* Origines Ecclesiasticæ, Book I, chap. 5.

† For a very silly attempt to cast ridicule upon this doctrine, as in the case of "a company of Christians cast on a desert island," see Presb. Clerg. Looking, &c., pp. 357-360.

‡ Ch. Govt, chap. 4, p. 168.

VII. *Cyprian of Carthage*, whose conversion took place A. D. 246, and whose labors and writings belong to the succeeding thirteen years, comes next under review. He lived in troublous times, and though one of the wisest and best of the early fathers, was driven from his city and church for a season by a cruel and bloody persecution. It may serve to illustrate the nature of the bishop's office of that period, to copy the Episcopal Milner's account of his election by the church of Carthage: "It was with no satisfaction that Cyprian observed the designs of THE PEOPLE to choose him for their bishop. He retired to avoid solicitation; his house was besieged; his retreat was rendered impossible. He yielded at length."\* The part taken by "the people" in this affair, finds little to correspond in "the Episcopal Prayer Book" of modern times.

It may be well worth while to look for a moment at "the church of the third century," the boasted period of purity and the pattern to modern times of truth and righteousness, to which High Churchmen direct attention! In Cyprian's treatise "concerning the lapsed," "we have," says Milner, "an affecting account of the declension from the spirit of Christianity which had taken place before his conversion." "Each," says Cyprian, "had been bent on improving his patrimony." "The pastors and deacons each forgot their duty." "Works of mercy were neglected and discipline was at its lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practised among brethren. Christians \* \* \* could swear not only without reverence, but even without veracity. \* \* \* Even many bishops who ought to be guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence and their flocks. They travelled through distant provinces in quest of pleasure and gain, \* \* \* and were insatiable in their thirst for money. They possessed estates by fraud and multiplied usury." Such is Cyprian's picture of the

\* Church History, Cent. III.

state of religion in his day. "Avarice had taken deep root among the people, and when a persecution arose, vast numbers lapsed into idolatry. The crowds of apostates were very great," Cyprian tells us, and they even "*importuned* the magistrates immediately to be allowed to prove themselves heathen."\* This is not a very bright portrait of "the three unbroken centuries of piety, miracle and martyrdom, under the watch and rule of Episcopacy!"†

Nor was this all. Even so early as the middle of the third century, Milner affirms that "the corruptions of *superstition* in giving immoderate honor to saints and martyrs \* \* \* had already contaminated the simplicity and purity of Christian faith and dependence." And of Cyprian himself, he says: "This letter (Epistle 20) exhibits true grace tarnished with pitiable ignorance and *superstition*."‡ Yet, in answer to "certain presbyters," who had written to inquire his judgment on some difficult point, he says: "I determined to do nothing without your consent and *the consent of the people*. \* \* \* When I shall have returned (from banishment) we will treat in common of all these things."§ This is the style of the Synod of Jerusalem, as recorded Acts 15: 22, 23. "It pleased the Apostles and elders, *with the whole church*, to send chosen men." "The Apostles, and elders and *brethren*, send greeting, &c." Cyprian was obviously not a bishop after the type of the modern (so called) "successors of the Apostles." So also in his Epistles he refers to the schism of Felicissimus and to the case of several others, which on his return to Carthage, he promises to have settled, not only in the presence of his colleagues, but before *the whole people—presentibus et judicantibus vobis—secundum arbitrium quoque vestrum et omnium nostrum commune consilium*.

\* Milner, vol. I, pp. 165, 166.

† Clergyman Looking for the Church, p. 342.

‡ Ch. Hist., vol. I, pp. 173, 174.

§ Ibid, p. 169. In his 33d Epistle to his flock, Cyprian apologizes for appointing Auretius to the office of *reader*, from the necessity of the case, and the impossibility of consulting his "*fratres carissimi*," as he was accustomed to do, "*solemus vos ante consulere*." •

It is difficult to believe that Cyprian viewed his own office of bishop as belonging to a distinct *order* of clergy from that of the preaching presbyters, and by divine right superior to them; or that this superiority of *order* was preceded and created by a new and distinct ordination, or that he had under him a number of congregations with their pastors, whom he governed. "It is lawful," he says (Epistle 73), "for none but *presidents* (*i. e.* Episcopally interpreted, bishops) of the church to baptize and grant remission of sins." In how large a diocese could our High Church bishops perform all these labors in addition to their other duties?

Again: In speaking of ordination and its right performance, he says: "The neighboring bishops of the same province meet with *that flock* to which *the bishop* is to be ordained, and *the bishop* is chosen in presence of the people. \* \* \* This was done by you in the ordination of Sabinus, our colleague; the episcopacy was conferred on him by the suffrage of *the whole brotherhood* and of the bishops who were met there." This corresponds very well with the supposition that Cyprian's bishop was the pastor of "one flock," by whom he was chosen—for he adds, "the flock or people has *the chief power* of choosing worthy priests and refusing unworthy ones," "wherefore a flock that is obedient to God's commands ought to *separate from* a wicked *bishop*, and not to join in the sacrifices of a sacrilegious priest."

Again: Cyprian says "a church consists of a bishop, clergy, and all that stand fast in the faith." He represents his own church as having a council of elders or presbyters, with whom as his "colleagues," he was accustomed to consult; and with whom and the flock he ordinarily united in the Lord's supper.\* In the same church there were deacons, subdeacons, readers and acolyths, all of which were formally *ordained*! And it is remarkable that in writing to *the presbyters* of the church of Carthage, during his banishment, he enjoins upon them to perform the duties which he was ac-

\* Sacramenti veritatem omni fraternitate præsente, celebrare. Ep. 63. So also in Epist. 13, he speaks of himself as "pastor of the church."

customed to discharge. So that it appears evident that at least some of those elders were authorized to preach, as well as administer the sacraments. That all of them were so qualified, there is no evidence.

Such then was "the bishop of Carthage;" such his idea of the true bishop. He claims for him indeed a primacy of *office* as president, but not of *order*. He nowhere recognizes the existence of such an *order* as that of bishops having the sole power of ordination, government and discipline, as by divine right essentially distinct from and superior to presbyters. He divides church officers into two classes, bishops and presbyters constituting one class, and deacons the other. He lays no claims to exclusive power. He exercises no authority over many congregations and pastors. He governs in common council with the presbyters, though as *president* and pastor he is called bishop or overseer. He is chosen by the people of his charge; and plainly attributes to the bishop no greater pre-eminence than Peter held over the other Apostles.\*

It is not denied that at the period when Cyprian flourished, there had been a perceptible increase of the power and assumptions of the bishops, and the ecclesiastical system was verging more and more towards Popery. It had become somewhat common to regard the Jewish hierarchy as the model of the Christian ministry, and very extravagant notions were coming in vogue in regard to the principle of unity as centring in the bishops. Even Milner, a devout admirer of Cyprian, admits "that there are expressions in his writings savoring of haughtiness; and that the episcopal authority, through *the gradual growth of superstition*, was naturally advancing to *an excess of dignity*." It is not surprising, therefore, to find this father arrogating for the bishop's office *pre-eminence* even higher than the Scriptures give to the *apostleship*, viz., as "the sublime summit of the priesthood"—"the divine power of governing the church"—"the honor of the bishop and the honor of his priesthood and chair!"

\* See Cyprian de Unitate Eccles. for proofs of these points, and in Epistles 13, 3, 4, 72, 67, 38, 63. The English reader may consult Smyth on Prelacy, p. 382.



So also he orders a deacon who had given offence to a bishop, "with full humility or prostration to make satisfaction to him!" He says that "the bishop is in the church and the church is in the bishop; and that if any is not in the bishop, he is not in the church"—that "the church is constituted upon the bishops"—and again, "that she is founded on Peter by Christ, the origin and principle of unity"—"founded upon *one* who also received its keys."\* Nor is it surprising to find him teaching that "the baptism of infants is essential to their salvation"—"that almsgiving frees from death"—that it is necessary that he who is baptized should be anointed," "in order to become the anointed of God, and have the grace of Christ in himself." Thus, too, according to Cyprian, "the cup of the Lord consists not of water only, or of wine only, but both must be mixed"—and this mixture, he says, is as *indispensable* as "the mingling of water with flour to make *the bread* which he calls 'the body of the Lord.'" And worst of all, in one passage (Epist. 66) he talks of "praying for the dead"—"*sacrificium pro dormitione ejus*"—*a sacrifice for his repose*—as though it were already a not uncommon practice! It is an instructive lesson to observe how stealthily some of the worst errors and vices of the dark ages were growing into vigor side by side with the arrogant claims of the hierarchy.

That this is only a fair view of the state of the church in Cyprian's day, we have the most incontestible evidence. Of the "*third century*," Mosheim, the learned Lutheran historian, says: "The face of things began now to change. The ancient method of ecclesiastical government \* \* by *imperceptible steps* varied from the primitive rule and degenerated towards the form of a religious monarchy, *i. e. Popery*. The bishops aspired to higher degrees of power and authority—violated the rights of the people—made gradual encroachments upon the privileges of the *presbyters*. \* \* They published new doctrines concerning the nature of the church and of *episcopal dignity*. One of the principal authors of

\* Epistle 69.

these changes was CYPRIAN. Many of the clergy were sunk in luxury and voluptuousness, puffed up with vanity, arrogance and ambition, \* \* addicted to many other vices. \* \* The bishops assumed in many places a princely authority—the splendid ensigns of temporal majesty. *A throne* surrounded with ministers, exalted above his *equals* the servant of the meek and lowly Jesus, and sumptuous garments dazzled the eyes,”\* &c. &c. Amid this vast array of corruption and superstition, the only wonder is that the writings of Cyprian still retain *so many* clear indications of primitive simplicity and purity. The testimony of Mosheim and Milner is abundantly confirmed by other impartial historians. This is the style in which, as we are told, “the church *reposed* for three centuries under the Episcopacy.” If this is the truth, it is certainly not greatly to the credit of the High Church system. The established Church of England was in a similar state at the period of the Wesleyan advent.

VIII. A few authorities of the third century remain to be noticed. *Origen*, a little earlier than Cyprian, sheds small additional light on the subject. Though only a *presbyter*, as all admit, he says in Hom. 7: “*WE* of the clerical order, who preside over you,” &c. And of certain unworthy *deacons*, he say: “They go about to seize the high chairs—*primas cathedras*—of presbyters. Some also attempt more, in order that they may be called *bishops*”—and then referring to Paul’s description of a bishop (Tit. 1: 6, &c.), he adds, “though men should not give such a one (as Paul describes) the name of bishop, yet he WILL BE A BISHOP BEFORE GOD.”†

And of “the angels of the seven churches,” he says: “Certain ruling presbyters (*προεστωτες*) were called angels by John in the Apocalypse.”‡

*Firmilian*, bishop of Cesaræa, and the friend of Origen

\* Cent. III, chap. 2, sec. 3, 4.

† In Matt. 23

‡ De Orator., sec. 34. Origen here uses the very same Greek term employed by Justin Martyr, *προεστωτες*. This is the term used by Paul to qualify presbyters or elders, 1 Tim. 5: 17—“The elders that rule well,” &c.

and Cyprian, in writing to the latter, has this remarkable testimony: "If they (heretics) separate from the church, they can have no power of grace; since all power and grace are placed in the church where PRESBYTERS PRESIDE, in whom is vested the power of baptizing and imposition of hands, and ordination"—*ubi præsident majores natu, qui et baptizandi, et manum imponendi et ordinandi, possident potestatem*. This was the language of one bishop to another, both greatly distinguished in the church. Yet the plenitude of modern Episcopal prerogative is here vested in THE PRESBYTERS! There was still some virtue remaining in the church. However corrupt, proud and aspiring the bishops had become, yet when they were brought into conflict with "heretics, they were constrained to revert to the simplicity of primitive truth and order. If any should doubt whether by the phrase "*majores-natu*" Firmilian meant *presbyters*, Bishop Jewel shall answer—"Presbyter is expounded in Latin by *majores-natu*." Reeves, also, in his translation of the works of Justin Martyr, admits that *majores-natu*, as employed by Tertullian, is the same with "the *presbyters* that rule well," of Paul, in Tim. 5: 17. This is the admission of a zealous prelatist.

Gregory *Thaumaturgus*, the wonder worker, a pupil of Origen, and whose life was written by Gregory, Bishop of Nyssa, is our next witness. From his *life* Bishop Burnet translates the following: "Being afraid to engage in the pastoral charge, he avoided all occasions of being laid hold of and ordained. This being observed by Phedimus, a neighboring bishop,—though Gregory was three days journey distant from him,—he (Phedimus) did by prayer dedicate him to the service of God at Neocesarea where there were then but *seventeen* Christians." This last fact was distinctly stated by Gregory himself. This was the extent of his *diocese*. As to *presbyters*, he had none to govern, and but a solitary deacon? Whether there may be "a church without a bishop" has been questioned, but here was pretty nearly "a bishop without a church."

The case of Novatus, a presbyter of Carthage, confirms all that has been said. Novatus in the absence of

Bishop Cyprian, had *ordained* Felicissimus to the office of deacon. According to modern High Church notions, this was a profane usurpation of the bishop's prerogative. Did Cyprian so view it? Far from it. He blames Novatus for not consulting him; yet he did not depose either him or Felicissimus; but in the following year speaks favorably and kindly of Novatus. And from the Epistles of Cyprian it is further manifest that even at this period the presbyters in common council continued to govern at Rome during any temporary vacancy of the bishop's office which might occur.

Such, then, is the testimony of the *third* century. Making all due allowance for the acknowledged departures from primitive simplicity and order, no candid mind can discover the *divine right* of prelacy in the statements of these early writers. We have thus reached the limits of THE MODEL CHURCH of "the first three centuries," as held up to our admiration by Dr. Van D. and other High Churchmen.

If it were desirable to extend the inquiry, many facts might be adduced even from the history of the fourth and fifth centuries, to confirm the foregoing argument. For example, "Fussala, a military station, had its bishop, though only a castle." "In Augustine's time, there were *four* bishops of one party in one place, for one of the other," referring to the division of Catholics and Donatists. Augustine, speaking of the third century, tells of "*many thousand* bishops then in the world;" and at the Conference of Carthage, "he gives an account of near five hundred orthodox bishops and four hundred of the Donatist party," these all in a single province of Africa. "Theodoret also tells us of Paul, Bishop of Neocesarea, a castle or fort near the Euphrates." These were not bishops of the modern sort.

## CHAPTER XV.

## DIFFICULTIES OF THE DOCTRINE OF APOSTOLICAL SUCCESSION.

THE High Church doctrine of "Apostolical Succession" is so important a feature of the Episcopal scheme, that it demands special consideration. And, perhaps, in no other respect is that system more vulnerable, or compassed with such insuperable embarrassments.

It is proper to state at the outset the precise views of High Church on this topic, thus: "The prelates," says Dr. Hook, Vicar of Leeds, "who at the present time rule the churches of these realms, were validly ordained by others, who by means of an *unbroken spiritual descent of ordination*, derived their mission from the Apostles.

\* \* \* \* Our ordinations descend in a direct *unbroken line* from Peter and Paul." "When a minister of the highest grade (a bishop) ordains," says Dr. How, of New York, "Christ ordains! When a minister of the second grade ordains, it is *not Christ that ordains but man*." In the latter case, he adds, "the sacerdotal office must cease to exist, and *as there can be no church without a ministry, THE CHURCH MUST CEASE TO EXIST ALSO*." "Wilful opposition to Episcopacy \* \* \* must exclude from God's presence."

We give these merely as *specimen* illustrations of this feature of High Church polity. A more logical *exhibit* is the following from an Episcopal source:

1. That the consecration of bishops by bishops is *essential* by divine authority, to render them capable of performing the duties of ordination and church government, and that whenever *this chain* of successional Episcopal consecration is lost, there *are none* duly qualified

to preach the gospel, or administer the sacraments, and that those who are not in communion with this validly consecrated ministry form *no part* of the church.

2. That *the grace* which Christ has appointed to be imparted through the sacraments, flows *only* through such Episcopally ordained ministers, and of course separate from them there is no communion with Christ, and only "mock sacraments."

3. That by such Episcopal ordination is conferred in all cases, the gift of the Holy Spirit to abide in the person ordained, and this is the doctrine of ministerial or Episcopal grace, derived by succession from the Apostles.\*

Adopting these principles, the High Church are quite consistent in denouncing all other Protestant denominations as "apostate sects," as "having no baptism," but mere "Jewish washings;" and even the Low Church Episcopalians are charged by these High Churchmen with combining with "the dissenter, the lawless and the infidel," "joining hands with parties just hanging over the precipice;" with aiming "to league with the sects, and losing the link with antiquity," and thus directing "millions in dismay to Rome!"† Principles in themselves so extraordinary and leading to such results, should be supported by conclusive logic. Let us inquire how this matter stands.

I. If only prelatical bishops have power from God to ordain other bishops and presbyters, so as to have a true and not a mock ministry, the question arises, Who ordained the first bishops? The High Churchman readily answers, "the Apostles." Here, then, the question at once starts up, "Did THE APOSTLES design by ordination to constitute an order of prelatical bishops? Did they mean these bishops to be so wholly and essentially different from and superior to 'the order of presbyters,' that without ordination by the hands of a bishop, no one is authorized or duly qualified to preach the word and administer the sacraments?" In the foregoing discussion, we have shown that this is by no

\* Abridged from Goode's Rule of Faith, vol. 2, p. 56.

† Clergyman Looking for the Church, pp. 514, 516.

means clearly demonstrated from the Scriptures, the inspired records of the Apostles. Many of the wisest and most learned men that ever lived have strenuously denied that the Sacred Records teach *any* such distinction of *order*. All parties admit that the Scripture titles, *bishop* and *presbyter*, give no shadow of support to such a difference, and even Bishop Hooker, a prince among prelatists, concedes that "there may be sometimes VERY JUST AND SUFFICIENT REASON to allow ordination made without a bishop." "Where the church," he says, "must needs have some ordained, and neither hath nor can have possibly a bishop to ordain, in case of such necessity the ordinary institution of God hath given *oftentimes*, and may give place." "And, *therefore*," he continues, "we are not simply without exception to urge a *lineal descent* of power from the Apostles *by continued succession* of bishops in every effectual ordination."\* Again, says the same "judicious" bishop: "Let them (*i. e.* bishops) continually bear in mind that it is rather THE FORCE OF CUSTOM whereby the church having so long found it good to continue under the regiment of her virtuous bishops, doth still uphold, maintain and honor them in that respect, than that any *such true and heavenly law* can be showed by the evidence whereof it may of a truth appear that *the Lord himself* hath appointed presbyters for ever to be under the regiment of bishops." "Their (bishops) authority is a sword which the church *hath power* to take from them."† The doctrine, therefore, which requires us to believe that the professed minister who has not been ordained by a bishop is nought but "a thief and a robber, who has climbed up some other than the right way," and that, too, notwithstanding he has maintained a most holy and upright life and conversation and been eminently useful in the pastorate; but that, on the other hand, all ministers who have had the impress of Episcopal ordination, no matter how objectionable on the score of morals and personal and official worth, are true ministers; in a word that such men as Doddridge, Robert

\* Quoted by Macaulay, Rev. of Gladstone, Misc., p. 394.

† Ecc. Polity, quoted by Goode; Rule of Faith, vol. 2, p. 71.

Hall and Archibald Alexander were no true Christian ministers, but that Jon. Swift and Laurence Sterne were true ministers of the gospel, and the two Onderdonks were genuine successors of the Apostles—this doctrine is obviously very hard to believe! The very basis on which it rests, the claim of prelacy to have undoubted apostolical origin and authority, has been earnestly disputed by men of the largest erudition and acuteness; and by many of equal integrity and piety, both in and out of the Episcopal denomination.

II. This doctrine is simply the old Romish principle engrafted upon an English stock. It is curious to note the similarity of phraseology with which the papist denounces the advocates of the High Church system. Romish bishops and priests are "the true apostleship," "have the true commission of the ministry," "regularly commissioned and perpetuated," "*none other can reasonably arrogate to itself the power of performing the functions of that commissioned tribunal,*" "*uninterrupted succession of pontiffs and prelates,*" "*their holy orders in a right line from the Apostles, &c., &c.*"\* But of this same apostate church, we are told, "*her worship has become a gaudy display of heathenish idolatry!*"† Yet it was through this filthy channel that for ages the modern "apostolical succession" descended! The bishops of this country, we are informed, "derived their Episcopal character from the Church of England.‡ And where did the Church of England derive her succession? As to the merits of the Reformation from Popery in that country, "at the time when the tempest which Luther had awakened in other lands was purifying the long stagnant waters, England long remained the Dead Sea, the sea of Sodom." "Here were the most avaricious extortions from the laity, the widest stretch of priestly insolence, the most shameless exposure of clerical profligacy. The blood-thirsty Wolsey was the incarnation of her piety and a royal monster

\* "The End of Controversy," by Milner, the papist.

† Church Review, quoted by Dr. Van Deusen.

‡ Jubilee Sermon, by Bishop of Tennessee.



became 'the defender of her faith.'"<sup>\*</sup> Of the same meek character was the so-called "martyr," Archbishop Laud, whose distinction it was (among many other virtues) to have the pious Leighton condemned "to pay a fine of £10,000, lose both his ears, have his nose slit and his forehead branded with the initial letters of the words *seditionous slanderer*." We concede that wiser and better men at other times took part in the English Reformation, but the continent Henry, the devout Elizabeth and the martyr Laud were fair representatives of the thoroughness of that reform. We want no such succession. Whether Rome is more correct in unchurching Episcopacy, than Episcopacy in unchurching others, are questions of small importance to us. Let them settle it among themselves. We direct attention to the statement of Pearson, Dean of Salisbury, "that the assertion of the absolute necessity of the apostolic succession of Episcopacy, though consistent with the system of Romanism, has *never been assumed* by the Church of England."<sup>†</sup> "To spread abroad this notion" ("the necessity of apostolical succession in bishops and presbyters") "as the only security for the efficacy of the sacraments, would be arrogantly to set up a claim which neither Scripture, nor the formularies and various offices of the church, nor the writings of her best divines, nor the common sense of mankind, will allow. To spread abroad this notion *would be to make ourselves the derision of the world*."<sup>‡</sup> Accordingly, in the Book of Common Prayer, of which Cranmer was the chief author, we find neither the name nor the thing which is thus scouted by a distinguished prelate of the English Establishment. The very standards of the High Church system are silent as to this "notion."

III. The rightful parentage of this doctrine belongs to Archbishop Laud. About the close of Elizabeth's reign (which occurred in 1603), "Laud and his party," says the historian Hallam, "began to preach the divine right or absolute indispensability of Episcopacy; a doctrine of which the *first traces* (in the English Church),

<sup>\*</sup> Edinburgh Review, Oct. 1836, to p. 231.

<sup>†</sup> Bricknell's Judgment, &c., p. 330.

<sup>‡</sup> Musgrave, Bishop of Hereford, 1842, Bricknell, p. 320.

as I apprehend, are found about this period.\* They insisted on the necessity of Episcopal (*i. e.* prelatical) succession regularly derived from the Apostles, and as an inference, that ordinations by presbyters were in all cases null."† Of the numerous innovations introduced by Laud and his creatures, "all," adds Hallam, "were so many approaches to the Roman model;" among which he enumerates the following: "The communion table took the name of an altar and the crucifix was sometimes placed upon it," "the doctrine of a real (bodily) presence (in the Lord's supper) was generally held." Also, "invocation of saints," "prayers for the dead," "purgatory," "auricular confession;" and he made public declaration, "that in the *disposal of benefices* he should, in equal degrees of merit, prefer *single before married priests*." "Episcopal government," said the party, "is indispensably requisite to a Christian church. Hence they treated the Presbyterians with insolence abroad and severity at home." No wonder the papists "began to anticipate the most favorable consequences from this turn in the church," "sanguine and not unreasonable hopes!"‡ Under such auspices, it was natural that the government, through the dictation of Laud, should "harrass the Dutch and Walloon churches in England," and disclaim all fraternity with the unepiscopal churches of the continent. It had not been so before this period of Romanizing tendencies—for Elizabeth herself had corresponded with the Protestants of the continent, styling them "dear brethren, &c." There was evidently a great change, though Macaulay affirms that "for 150 years after Henry VIII chose to become his own pope," "the Church of England con-

\* That the earliest founders of the Church of England did not teach apostolical succession is evident. "They retained Episcopacy," says Macaulay, "but not as essential to the welfare of a Christian society or to the efficacy of the sacraments. Cranmer, indeed, on one occasion, avowed that there was no distinction between bishops and priests, and that the laying on of hands was altogether superfluous." *Hist. Eng.*, vol. I, p. 39.

† See Hallam's *Constitutional History of England*, of which Macaulay says, "it is the most impartial book he ever read."

‡ Hallam.

tinued to be the servile handmaid of monarchy, the steady enemy of public liberty." As to the so-called "two blessed martyrs" of that church, the same eloquent historian and essayist has proved, that "to represent Charles I (who lost his head for tyranny and its associated crimes) as a martyr in the cause of Episcopacy, is absurd." He is of opinion that "the *royal blood* which still cries to heaven every 30th of January for judgments only to be averted by salt fish and egg-sauce, would never have been shed in such a cause," if it had not been, in Charles' opinion, indissolubly bound up with the royal prerogative, "the church the great bulwark of monarchical power." And, among other proofs, he adduces the act of Charles in 1641: "He deliberately confirmed the Scotch declaration, viz., that the government of the church by archbishops and bishops was *contrary to the word of God*."\* Yet High Church "has converted this worst of kings into a "blessed martyr."

As to the other "blessed martyr," Laud, Macaulay says: "We entertain a more unmitigated contempt for him than for any other character in our history. The fondness, indeed, with which a portion of the (English) church regards his memory, can be compared only to that perversity of affection which sometimes leads a mother to select the monster or the idiot of the family as the object of her especial favor." Instead of putting this idiot to death, "the severest punishment," he adds, 'which the Parliament could have inflicted on him would have been to set him at liberty and send him to Oxford,' "there to minute down his dreams, counting the drops of blood which fell from his nose, watching the direction of the salt, and listening for the note of the screech-owl," &c., all which and many other equally edifying records he has left to posterity in his diary! "Contemptuous mercy was the only vengeance which it became the Parliament to take on such a ridiculous old bigot." It was under the *mild* government of these "blessed martyrs," he tells us, "the Puritans were persecuted with a cruelty worthy of the Holy Office, many

\* Rev. of Hallam, p. 85, 86.

forced to fly from the country, others imprisoned, whipped, their ears cut off, their noses slit, their cheeks branded with red hot iron." "Guided chiefly by the violent spirit of the primate (Laud), the government displayed a rapacity, a malignant energy unknown to any former age."

IV. Such was the suspicious ancestry in the English Episcopal Establishment, of the doctrine of apostolical succession. We proceed to look the thing directly in the face, and will have little difficulty in discovering a strong family resemblance in the modern scheme.

Are the spiritual blessings of the Christian religion restricted, except in the case of involuntary, unavoidable ignorance, to the ministrations of men who have been ordained by a prelatical bishop—since they alone are to be viewed as true ministers and all others as mere pretenders—these latter having no right from Christ to preach the gospel or administer the sacraments? "The theory is, that each bishop, from the apostolic times, has received in his consecration a mysterious gift, and which he alone can transmit to a presbyter or other bishops: that this gift is indicated in the offices of ordination by the words of the Prayer Book—'Receive ye the Holy Ghost.'" "Thus the bishops become a sort of Leyden jar of spiritual electricity, transmitting this divine influence (by actual succession) through the persons of impure, profligate, heretical ecclesiastics, as ignorant and flagitious as any layman, and perfectly irrespective of their moral qualifications"\*—"the Holy Ghost" making no distinction between a Borgia or a Hildebrand and a Cranmer, between a Laud and a Ridley! The better sort of the "fathers," indeed, often insist upon purity of life and soundness of doctrine as necessary to a true minister of Christ; but no one at all familiar with the ecclesiastical history of the middle or dark ages, can feel the least hesitation in admitting that simony, heresy, profligacy, &c., were no uncommon features of the clergy, not excepting the prelates and the bishops. And then, as to the teaching of our blessed Lord and his

\* Edinburgh Review, July, 1843.

Apostles, this *mysterious* doctrine staggers our faith exceedingly—for we find it hard to believe that Judas Iscariot was a true apostle, in the same sense and as really as Peter and Paul!\* Can a man who is no Christian, but an infidel or atheist, be a true minister of Christ, a main pillar of the church, a genuine successor of the Apostles? Is it not impious to make any such assertion, involving the idea that the God of truth and holiness has pledged himself to impart the gift of “the Holy Ghost” to a heretic or vile profligate! Yet from the eighth century to the fifteenth, not less than *eight* of the Archbishops of Canterbury were consecrated by the laying on of the hands of certain Popes, among whom we find the murderer of the Albigenses, Innocent III, and other notorious instruments of “the man of sin,” the Romish apostasy! And as many more were consecrated by the Pope’s legates, or other authoritative agents of the Papacy! The same is true to a considerable extent of the Archbishops of York, Bishops of Durham, and Bishops of Winchester.

V. The difficulties of this doctrine multiply as we advance. Among the long lists of simoniacal, atheistical and profligate prelates, especially during the dark ages, what bishop or presbyter can have any certainty that he and his predecessors in the same line have been duly consecrated? Well might Chillingworth say, that “of a hundred seeming priests (or presbyters), it was doubtful whether there was one true one,” on prelatical principles. Omitting for the present all the disorders of the English Establishment after Henry VIII made himself Pope,† what evidence have we for the fifteen or sixteen centuries previously, that the strictest regularity was

\* It is true that the whole twelve are called “Apostles” (Luke 6: 13), but so Christ promised *twelve* thrones to the disciples, including Judas. So Jerusalem is called the “Holy City,” though the prophets had denounced it as “Sodom and Gomorrah.”

† Says Macaulay, “The king was to be the Pope, the vicar of God,” &c. “He proclaimed that it was in his power to confer episcopal authority and to take it away.” “There was no necessity, in the opinion of Cranmer, for the imposition of hands. The king might, in virtue of authority from God, make a priest.”—Hist. of England, vol. 1, p. 41.

observed, so that episcopal functions were exercised exclusively by those who were prelatical bishops by apostolical succession? "In the first place," as the great essayist and historian, Macaulay, has said, "we have not full and accurate information of the polity of the church during the century that followed the persecution by Nero. That during this period the overseers of all the little Christian societies scattered through the Roman empire, held their spiritual authority under 'holy orders' derived from the Apostles, can be proved by no contemporary evidence nor by any testimony which can be regarded as decisive." "The question whether the primitive constitution of the church more resembled the Anglican or Presbyterian model," is one on which "a full half of the ability and erudition of Europe has, ever since the Reformation, been opposed to the High Church pretensions." As to the New Testament—in order to accommodate its teachings to that system, we have already shown that it must be in large part re-written.

Nothing is clearer, from all the facts of history, than that the Romish Church was subject to innumerable disorders during the long night of the middle ages. "We read," says the historian Macaulay, "of episcopal sees of the highest dignity openly sold—transformed backwards and forwards by popular tumult—bestowed sometimes by a profligate woman on her paramour—sometimes by a warlike baron on a kinsman still a stripling—of bishops *ten*, or even *five* years old—of many Popes who were mere boys, and who rivalled the frantic dissoluteness in morals of the monster Caligula." Roscoe says that Leo X, of the times of Luther, was ordained at the age of *seven*, made an abbot at *eight*, and a cardinal at the age of thirteen!

Nor was the case at all better in England, in regard to the literary qualifications and "aptness to teach" of these "successors of the Apostles." It was the complaint of King Alfred, "that not a *single* priest south of the Thames, and very few north, *could read* either Latin or English"—and these ignorant barbarians were to instruct in the true religion "a rude and half-heathen

population!"\* And as to Ireland, St. Bernard, one of the true Catholic saints, affirms "that through *the whole island* there was a total dissolution of ecclesiastical discipline, and that instead of Christian habits and customs, a cruel savageism was everywhere substituted"—*pro consuetudine Christiana sæva sub introducta barbaries*.

Again, the question whether "holy orders" have come down *regularly* in the apostolic line, and with no *broken link* in the chain, depends upon a large number of such puzzling problems as the following: "Whether, under King Ethelwolf, a stupid priest might not, while baptizing several scores of Danish prisoners, who had just made their decision in favor of the baptismal font rather than the alternative, the gallows, inadvertently have omitted to perform the rite on one of these proselytes—whether, in the seventh century, an impostor, without consecration, might not have passed himself as a bishop on a rude tribe of Scots—whether a lad of twelve did really (and apostolically) by a ceremony huddled over when he was too drunk to know what he was about, convey the episcopal character ("the gift of the Holy Ghost) to a lad of ten!" Among the tens of thousands who have, since the first century, acted as bishops, one would suppose that such facts as these might reasonably cast a shade of doubt upon the question of transmission of "orders" to a bishop or presbyter of the present day directly from the Apostles!

And what shall we say of the frequent impositions which, Judas-like, unprincipled men have practised upon liberal and simple-hearted Christians, as seems to have been the case of Peregrinus, in the third century. At Marseilles, says Macaulay, "he pretended to be a Christian, and was raised to the episcopal dignity, though never even baptized!" "Do we know enough," he adds, "of the state of the world and of the church at that period, to be able to say that there were not twenty (or fifty) such pretended bishops," "successors of the Apostles!" Every such case snaps asunder many links

\* In Europe, Macaulay says, "not one man in five hundred could spell his way through a psalm." This was from the end of the eleventh to the fourteenth century. Hist. Eng., vol. 1, p. 32.

of the boasted succession. The strength of any chain is only as the strength of its weakest link. Of course if any such break as Hooker admits to have been frequent, and very supposable from motives of cupidity, lust of applause, &c., took place—"if St. Patrick (if there ever was such a man), or Theodore of Tarsus, who is said to have consecrated, in the seventh century, the first bishops of England"—if any of the missionaries who first *converted* the wild inhabitants to Popery, had, by any such break in the chain, been either an unbaptized hypocrite as some were, or without other ordination than that by presbyters—what, in such a casualty, must become of the certainty of "the apostolic orders" of modern clergymen, both in England and America?

The obvious conclusion from such historical deductions, is this: If it were proved, as it never can be, that the church had High Church orders in the third century, it would be impossible to prove that those "orders" were not so far lost in the long, dark night of Popery, that no ecclesiastic could be certain of the legitimate descent of his "spiritual office." Because, in the words of Chillingworth, "it is extremely improbable, and even closely allied to the *impossible*, that of ten thousand requisites, not one should fail." Such is the boasted *unbroken series* of High Church succession! What prelatial bishop can have any certainty, under such circumstances, that his predecessors have always been duly ordained—what presbyter, that his bishop was not, in the long line of corruption and disorder, the victim of some sad mischance, such as we have seen so often occur? Who of modern prelatists will undertake to trace up his spiritual pedigree unbroken to the age of the Apostles? About as rationally set a corps of engineers to mark out with chain and compass the precise track of the Jewish tabernacle in its long journey through the wilderness. Even the Episcopal Mr. Goode admits that "episcopal consecration" (*i. e.* by the hands of a bishop), "as the seal of episcopal appointment," "was not universally practised in the primitive church;" and for proof he refers to "the records." He cites such authorities as Eutychius, Jerome and Augustine, and



others, showing "that appointment by the presbyters of a church is sufficient, so far as *essentials* are concerned, to entitle a presbyter to perform the duties of the episcopal function. This was practised at Alexandria and other points as entirely regular.

VI. Enough has now been said to prove that of all uncertain things, "apostolical succession," in the prelati- cal sense, is one of the most dubious. It may, however, be proper to adduce some Episcopal authorities, to confirm the points now stated.

1. In regard to the Romish origin of the English prelati- cal succession, Dr. Hook, Vicar of Leeds, says: "Ours is the old Church of England;" "the church remained *the same* after it was reformed as before, just as a man remains the same after he has washed his face," &c. He also speaks of "an uninterrupted series of valid ordinations," which, along with "her peculiar doctrines and discipline, has always marked the distinction between *the church of Christ* under the superintendence of bishops who *regularly succeeded* the Apostles." Thus, he adds, "the Church of England is distinguished from *those sects* of Christianity under *self-appointed teachers*." Yet the thirty-first of the thirty-nine Articles pronounces the doctrines of transubstantiation and the mass to be "blasphemous fables and dangerous deceits;" and the *Church Review*, as quoted by Dr. Van Deusen, says "the Romish worship has become a gaudy display of heathenish idolatry!" Certainly it is no worse now than it used to be in England. See also Articles 22 and 11, which denounce the worship of images as "repugnant to the word of God," and the Romish heresy that "justification is not by faith only," but by the merits of works along with faith. It is certain, from abundant records, that no other country in the world had been more devoted to all the worst errors and degrading superstitions of popery than England. And it is true that when Henry VIII became Pope, he designed his church, says Macaulay, "to differ from the Roman Catholic on the point of supremacy, and on that point alone." Accordingly he proceeded "to burn as heretics those who avowed the tenets of the Reformers, and to

hang as traitors those who owned the authority of the Pope of Rome." But the real "founders of the Anglican Church," adds the same distinguished historian, "had not declared Episcopacy to be of divine institution." "In the reign of Elizabeth, Bishops Jewel, Cooper, Whitgift and other eminent doctors \* \* never denied that a Christian community without a (prelatical) bishop might be a pure church." In proof he cites, among others, such a notorious historical fact as this, "that in 1603 the Convocation of the province of Canterbury solemnly recognized the Church of Scotland, in which episcopal control and episcopal ordination were then unknown, as a branch of the Holy Catholic Church of Christ." Verily, the old Romish "harlot" required something more than to have "*her face washed*," before she attained to this character of a virtuous mother. Under such eminent men as Cranmer and others, the Church of England "regarded the non-episcopal churches of the continent as of the same household of faith as themselves." This is so patent to every reader of history, that the great labor of the Puseyites and other High Churchmen is to apologize for *the deplorable* fact. But to invent any plausible reason for it, is, on their principles, simply impossible. "Many of the English benefices," Macaulay says, "were at that period held by divines who had been admitted to the ministry in the Calvinistic (or Presbyterian) form on the continent; nor was re-ordination thought *necessary, or even lawful!*"\* Such godly reformers as Jewel and his compeers held the view afterwards adopted by Bishop Stillingfleet: "The succession of Rome is *muddy* as the Tiber itself." "The succession so much pleaded for by the writers of the primitive church, was not a succession of persons in apostolical power, but a succession in apostolical doctrine."†

2. Next, as to the "blessed martyr" Laud, and the fact that he was the father among English ecclesiastics, of High Church pretensions. He was plainly a papist at heart. Even Bishop Short admits that "he probably

\* Hist Eng., vol. 1, p. 57.

† Irenicum, p. 297, &c.

wished to effect some sort of compromise with that (the Romish) church." "He was twice offered a cardinal's hat"—proving that at Rome his services were duly appreciated! Yet of this creature, Froude—not the historian, but the Oxford tractarian—says: "I adore King Charles and Bishop Laud!" But this *martyr-saint*, in his letters to Strafford, profanes his Maker's name in a most shocking manner. Yet the British critic boasts of this man as originating "*a new development of the church.*" Of the Church of Rome, for which this *saint* felt so loving a regard, Bishop Horsely says: "She is corrupted with idolatry very much the same in kind and degree with the worst that ever prevailed among the Egyptians or the Canaanites." The Bishop of Llandaff says: "She has converted the simplicity of the gospel into a religion much more resembling the heathen mythology than the doctrines of Christianity." "Her frauds, impieties and superstitions far outnumber the pure ordinances and doctrines of the primitive church," &c. Even the Bishop of Oxford denounces her as retaining "an almost incalculable amount of error and superstition"—"still as subtle, as dangerous and as false as she has ever been, as shameless a perverter of the truth and as cruel a persecutor," &c., &c. And Bloomfield, Bishop of London, charges "that she is in a state of schism, if not of apostasy, having *forsaken the true faith* and defiled herself with superstition and idolatry."† Yet for the sake of making out some show of argument in favor of their successional figments, High Churchmen are willing to trace their "apostolical orders" through this filthy channel as it existed in its English and most corrupt forms. And we are told, the Church of England only "washed her face" when she became reformed!

3. Equally explicit are many of the wisest and best of the British prelates on the question of the necessity of "apostolical succession" to the validity of the ministry and the efficacy of the sacraments. "We could

\* Short refers to Heylin's *Life of Laud*, in proof.

† For these judgments of the modern English bishops, see Bricknell's work, a collection of the charges of those prelates.

not," says Sumner, Bishop of Chester, "in this land of light, maintain the fatal claims which the Roman priests assume, and which nothing but the darkness in which they shroud their people could enable them to preserve. We pity them, whether deceivers or deceived." "There are other congregations of Christians (besides the Church of England,) which profess the same truths; we honor them also with brotherly feelings; and gladly say, 'Grace be with all them that love the Lord Jesus Christ in sincerity.'" And to his clergy he says: "To preach the word, to be instant in season and out of season, to testify both publicly and from house to house repentance toward God, &c., this is to be the successors of the Apostles."

Archbishop Whately is our next witness. "Our reformers rest the claims of ministers, not on some supposed sacramental virtue transmitted from hand to hand in unbroken succession, in a chain of which if one link be even doubtful, a distressing uncertainty is thrown over all Christian ordinances, sacraments and church privileges for ever; but on the fact of those ministers being the regularly *appointed officers of a regular Christian community*." The opposite doctrine which High Churchmen "substitute," he pronounces "not only obscure, disputable, and out of the reach of the mass of mankind, but even self-contradictory, subversive of our own and every church's claims, and leading to the evils of doubt and schismatical division."

Hear next Pearson, Dean of Salisbury, who denies that High Church "succession" has ever been the doctrine of the English Church. "The *absolute necessity* of the apostolic succession of Episcopacy to the *existence* of a Christian church and the validity of the sacraments, I venture to affirm, without fear of successful contradiction, has never been assumed by the Church of England!" On the contrary he adds, "while lamenting as an *imperfection and defect* the want of the Episcopal order in some of the Reformed churches of the continent, she does not excommunicate, nor on that account refuse to acknowledge them, while adhering to the orthodox faith as all that is essential as true and living branches of Christ's universal church."

Thirlwall, Bishop of St. David's, speaks of "apostolical succession" as "a weapon which (in controversy with those who are hostile to the church) would seem *to be best kept in its sheath*," "because it may tend to irritate an adversary, but not weaken him!" And as "to those who are already hostile to the church, they would only deem it an extravagant pretension," and "those who are indifferent to her more evident advantages, will hardly be attracted by *one so questionable*, and so remote from common apprehension that the belief in it is entertained *with reluctance* by many who admit it!"

With still greater emphasis, the Bishop of Ossory, Ferns and Leighton, declares: "*All our great divines* \* \* \* not only do not maintain that this ("succession of episcopally ordained bishops from the Apostles' time") is *absolutely essential* to the *being* of the church, but are at pains to make it clear that *they do not hold that it is*."\* It would be curious if not edifying, to contrast these official announcements from distinguished English dignitaries, the very sentiments of "ALL THEIR GREAT DIVINES," with those so resolutely put forth by the *small divines* of the prelatiical sort on this side the Atlantic. From Bishop Hobart and Dr. Wainwright, down to Flavel S. Mines and others, the talk is: "How gain the divine reconciliation, triumph in death and bliss in eternity, if we refuse to enter the communion and fellowship of Christ and his Apostles," *i. e.* "the bosom of the church," "of which we are a link in a chain of generations," &c. "No bishop, no church," but "apostate sects," "mock sacraments and *self appointed* teachers of religion." Presbyterians "have no baptism," "a dead sprinkling," "Jewish washings," "no sacrifice but bread and wine," "they have lost the Eucharist." "The three orders of the sacred ministry" (prelacy) are "a very type and present figure of the most Holy Trinity," &c.†

\* Bricknell, "Judgment of the Bishops," published at Oxford, England. The author is an Episcopalian.

† This last item is from "Notes on Episcopacy," p. 357, edited by Dr. Wainwright, of New York. This is prelacy run mad. Well might the Bishop of Hereford say of such men, "they make themselves the derision of the world."

What, then, is the rational and scriptural doctrine of ministerial succession? In nearly the language of the Episcopal Mr. Goode, "We contend for the apostolical succession of the ministry, but think that it is sufficiently maintained by confining the right of ordination to presbyters;" "that our Lord intended there should be a succession of pastors and teachers in his church to the end of time (Eph. 4: 10, 11, &c.); that he and his Apostles appointed the first, and intended that under all ordinary circumstances, all who followed them should receive their commission from them or their successors."\* "Is it not evident," inquires a writer in the *Episcopal Recorder* for March, 1863, "that Cranmer, Ridley and other coadjutors, if they believed in *any* doctrine of ministerial succession, regarded it as belonging to the order of presbyters by divine appointment?" And in proof he cites the notorious fact "that members of the order of presbyters held livings by law in the Church of England, who were ordained by presbyters alone, preaching and administering the sacraments to the members of that church for more than a century." In further proof he cites the fact that in the forms for ordaining, which were arranged by Cranmer and his friends, there is no difference in the words of ordination to distinguish *the office of bishop from that of presbyter*. "This distinction," he adds, "was not made till one hundred years later, by the bishops under Charles II. Nor is there any evidence that the English reformers regarded the office of bishop as a distinct order derived from Scripture."

It was certainly highly appropriate that "a distinction of order," which unchurches the great body of Protestant Christians throughout the world, should originate under such a *saint* as the profligate Charles II.

\* Rule of Faith, vol. 2, pp. 54-57.

## CHAPTER XVI.

HISTORY OF THE RISE OF OXFORD TRACTARIANISM—  
POPIISH TENDENCIES OF "THE LITURGY."

THAT the XXXIX Articles of the Church of England are intensely Protestant wherever they touch the topic of Romanism, is as plain as language can make it. Archbishop Cranmer, the author of the Articles, as well as Ridley and other noble martyrs for conscience sake, were burned at the stake in defence of the principles of the Reformation, under the reign of "bloody Mary;" and it was not, as we have seen, until the cruel bigot Laud became the chief minister of the crown, that the strongest tendencies to High Churchism and Popery under a Protestant ruler were developed. For this and other crimes, Laud, like his master Charles I, lost his head, and their scheme of apostasy to Rome was nipped in the bud.

It is one of the strange phenomena of our fallen nature, that in the bosom of such a Christian institution there should have sprung up the system of the Oxford Tractarians, whose avowed aim is, in the language of the Bishop of Ossory, "to *unprotestantize* the national church," or, as expressed by Bishop Wilson, "to *undermine the whole fabric of the Reformation*, or rather of the glorious gospel of the blessed God, which that Reformation had affirmed," thus in the words of other English prelates, "threatening the revival of the worst evils of Romish superstition," of "by-gone follies," "medæval corruptions," "mischievous fopperies," &c., &c. Hence while the Tractarians, to use their own language, acknowledge "Calvin and his school to have been the master spirits of the Reformation," they affirm that "the full development of Calvinism *was stopped*, only because *the Reformation was stopped*, and its peculiar doctrines remained the theology of their church till

LAUD *upset them.*" So Rome is declared "to have imperishable claims upon our gratitude," "is our elder sister," "our mother;" but "the reformers are hated and despised," and the Reformation of the sixteenth century is denounced "as a desperate remedy," "a fearful judgment," "a deplorable schism," and "its principles, if it have any, are to be *receded from more and more.*" In a word, one of their own prophets uses this language: "I say *anathema* to the principle of Protestantism, and to all its forms, sects and denominations, especially the Lutherans and Calvinists, and British and American Dissenters. Likewise to *all persons* who knowingly and willingly and understanding what they do, shall assert, either for themselves or the Church of England, *the principle of Protestantism,* \* \* \* or shall communicate in the temples of the Protestant sects; \* \* \* TO ALL SUCH I SAY ANATHEMA!"\* This very High Churchman should have been a member of the Council of Trent, where he could have exercised his gifts to his heart's content. The nearest approach to such "*apostolical benediction*" that presents itself here is that of "the Presbyterian Looking for the Church," Rev. F. S. Mines, who says of the Episcopal Church in the United States, "Except for her, thousands and tens of thousands would have no other home to flee unto from *the apostate sects* than to the bosom of Rome!" Similar is that of the Rev. Dr. Hook, Vicar of Leeds: "If it were not for her (the Episcopal Church) in the United States, NOTHING but the *extremes of infidelity or fanaticism would prevail!*"† The reason he assigns is, "because no religion is established there!" Whether Dr. Hook would class his *meek* "mother" of Rome with the *infidels* or the *fanatics*, he leaves us in doubt.

That "this revival of the exploded errors of Popery," call it Oxford Tractarianism, Puseyism, or New-mania, as suits best, is simply the old *Laudean* scheme slightly modernized, is most obvious. Thus of the sacrament of

\* This extract is from William Palmer, Deacon in the Anglican Church.

† See his Sermon before the Queen, on "Hear the Church," pp. 7, 8.



the Lord's supper as Protestants celebrate it, the Tractarians say: "It is as irreverent as the Socinian heresy," &c. The sacrament, as they administer it, *they* on the other hand call "*a miracle* greater than that of Cana of Galilee;" "the bread and wine are by priestly hands made a saving victim," "the bread turned by power divine into his body, the wine into his blood, &c." At first, indeed, they cautiously guarded against any suspicion of a wish to *Romanize* the Church of England, so that even the *London Quarterly Review*, a High Church periodical, came out explicitly denying any such tendency of the Puseyite system. But the same keen critics were soon obliged to take all back, and acknowledge that they were deceived. "The Tracts for the Times," from No. 75 to No. 90, and other works, opened the eyes of all intelligent men. "Prayers for the dead," "the ancient form of sacrifice, with the words altar and mass," "purgatory, indulgences, invocation of saints, the practice of anointing the sick, auricular confession, &c.," were now openly defended as matters of faith. Not only were the doctrinal superstitions of Rome boldly advocated, but Dr. Pusey published directions for keeping Lent, apeing the ludicrous culinary specialties of Romish bishops: "Flesh meat \* \* on Tuesdays and Thursdays once only in the day," "*eggs* at the single meal on all days except, &c.," "*cheese*, under the same circumstances," "broths are to be abstained from, and butter not to be eaten," &c., &c. Also a "Christian Calendar for the members of the Established Church" made its appearance, showing on what Sundays they must "deck the altar *in white*; on which in *violet*, scarlet, black and green!" So also the weighty questions of "the dress of the clergy," whether white or black, surplice, gown, &c., &c., and of lights upon the altar, or communion table, and whether "objectionable if the *candles were not lighted*," &c., of the "*maniple* to hang over the priest's left arm, chasubles, copes, corporal cloth of delicate material, and marked with the five crosses, &c., &c." Thus, as Bishop Coxe, of Western New York, says, "the whole soul of the Tractarians was speedily concentrated in Rome, in the

introduction of Latinisms, candlesticks, chasubles and dalmatics, flower-pots and thuribles:" "a miserable apostasy followed and was checked."\* He also quotes "one of the English Ritualistic papers, containing passages which are mostly idolatrous," such as these:

"And when to Jesus ye bow the knee,  
Cry, *Ave Maria*, ora pro me."

"Hail, Mary, pray for me," is pure Popery. Along with these idolatrous forms, certain of the same school busied themselves with the great *posture* question, and arrived at the following sage conclusions, viz., "That, in reading prayers, the clergyman should look to the west; in reciting the creed, look towards the east; in reading the lessons, towards the south, and in *burying a Dissenter*, towards the north!"

Such is a brief summary of the labors and purposes of the Oxford Tractarians. A volume might be filled with the details. And even after the Bishop of Oxford had told his clergy in one of his charges, that "the Tracts were brought to a close, and at my personal request," several editions of Tract 90 and similar works have been published in England; and a new edition of said No. 90 appeared in this country.† It is obvious that this effort to *unprotestantize* the Episcopal Church both in England and in this land "is not dead," it cannot even be said, "it sleepeth." Some years since an English clergyman published in London a second edition of the *Directorium Anglicanum*,‡ which is circulated here. In reference to the Lord's supper, we read: "The *one aim* is to offer the *Holy Sacrifice*," "when the consecration and adoration of the said body are over," "after the consecration and *adoration* of the precious

\* Criterion, p. 10.

† Ibid., p. 8.

‡ This *Directorium* shows High Churchmen how "to use incense at *High* celebration of the Eucharist." "Thurifer presents himself, puts on the cassock and cotta, celebrant puts incense into the thuriber, the deacon ministers the *spoon* and holds the *boat*, priest blesses the incense, the celebrant is incensed, also the altar, the *lectern* is never incensed!" Compare this nonsense with Christ's first supper in Matt. 26: 26-30.

blood," "the chief assistant having incensed the body and blood of our Lord." The same *Directorium* gives instructions what to do, "before *transubstantiation* and consecration of the sacrament." Well did Bishop Coxce say, "In connection with No. 90, such ritualism would soon finish the work of thoroughly *Romanizing* us." Nor were the English papists slow in discovering, as in the days of Laud, "a daily approach" towards Rome. In a published letter to Dr. Newman, Dr. Wiseman tendered "thanks from his heart" for "the information that he and his friends were opening their eyes to the beauties and perfections" of Popery! And Dr. McHale, of Dublin, declared "he would not be surprised that even the present generation should witness the august temple of Westminster Abbey again lit up with the splendors of that (Romish) pure and ancient worship!"

How far these anticipations of the high priests of Popery in England and Ireland are likely to be realized, it is of course impossible to decide. Some *thirty* of the bishops and deans have, for the most part in very emphatic terms, denounced the whole Tractarian movement; but after all, their "charges" are, to a great extent, a mere *brutum fulmen*. Priestly authors of "the Tracts for the Times" have not been unfrocked—their popish sentiments and practices have not been recanted—as regular "apostolical" teachers, they still eat the bread and enjoy the emoluments of the Church of England. Some of the most forward, indeed, have joined the Pope.

That a system such as this, denounced by some of the highest dignitaries of the Church of England as marking "one of the most eventful epochs of her history"—"undermining the gospel"—"substituting formality for devotion"—"causing schism, discord and distraction," &c., &c.—that such a "revival of the worst doctrines and practices of the Romish superstition" should have found in England, and in the bosom of the Protestant Establishment, a fertile soil in which to scatter its seeds and gather its harvest, is certainly a marvel. How shall we account for a result which almost makes us blush for humanity? Let us examine. Can we ascribe the humiliating result to her "Calvinistic articles and

homilies!" Hardly. Take the Presbyterian churches of Scotland and the United States—has any such downward movement ever made its appearance in those Calvinistic bodies? The Papists themselves know better the influence of "the great man of the Protestant rebellion." "Calvin," says the *Romish Tablet*, "organized the Reformation and gave it form, and his spirit has sustained it to the present day." "It is Calvinism that sustains Methodism, that gives what little life it has to Lutheranism, and that prevents a *very general return of Anglicans to the bosom of the church*." This witness is true.

Can we logically trace "the revival of this oft-refuted system," which is "so disgraceful to the church," to her "Arminian clergy?" We are constrained to answer, in part at least, in the affirmative. Here is the chief seat of the disease. Not only were the originators of the Oxford movement prominent clergymen of the Church Establishment, but their scheme of doctrine, the very *virus* of the whole, was the low Arminianism of Popery, especially on the subject of "justification and the merits of good works." "The views of Luther," "the common doctrine of all the first Reformers," "the corner-stone of the whole system of redemption, as taught in the 11th, 12th and 13th of the Articles of our church" (says Pearson, Dean of Salisbury), *this foundation doctrine* the Tractarians denounced as "radically and fundamentally monstrous, and anti-Christian." In this country, Bishop McIlvaine ascribes it "to a secret hostility to the true principle of justification," viz., "salvation by faith in Christ without the merit of works." From this dangerous delusion on the subject of justification sprang the notions of "restraining sin by voluntary abstinence"—"the bishop washing, wiping and *kissing* the feet of those assembled for that purpose on Maunday-Thursday after vespers"—"abstinence in Lent from anything made of flesh, also all *white meats* as they come from flesh, eggs, milk, butter, cheese," the whole brood of "fopperies" and "fooleries" of Ritualism. Ecclesiastics who have no true piety, naturally turn to the gaudy frippery of Formalism to satisfy the claims of an uneasy

conscience, converting "the Christian religion into a religion of postures and impostures, of circumflexions and genuflexions, of garments and vestures, of ostentation and parade." This was the verdict of Sidney Smith on Puseyism. The witty canon of St. Paul's, in explaining the reasons of what he styles "the wretched ignorance and indifference of *almost* all in the country villages of England," charges it upon the clergy thus: "Why call in the aid of paralysis to piety? Is it a rule of oratory to handle the most sublime truths in the dullest language and in the driest manner? Is sin to be taken from men as Eve from Adam, by casting them into a *deep slumber*?" His description of religion at the West End of London—the court end—is that "the congregations were almost entirely made up of ladies, and these in an appearance of listlessness, indifference and impatience very little congenial to our ideas of a place of worship." "I am afraid," he adds, "that it must in some *little* degree be attributed to *our forms of worship*, and to the clergy themselves."

Our surprise and indignation at the favorable reception of the Tracts and their anti-Christian sentiments by so large a portion of High Churchmen, is greatly increased when we glance at some of the performances of these Oxford interpreters of Scripture. How can we argue with men whose principles are so totally different from those commonly received among mankind? We present a few specimens from their accredited writings. When we question the arrogant claims of the Episcopal clergy and ask by what authority they speak, the reply is, "He that despiseth you, despiseth me;" when we treat lightly *their* doctrine of apostolical succession, the answer is, "Esau a *profane* person," &c. So the *miracle* of the consecration of the Eucharist, is "exalted above that of Cana;" and the words, "Do this in remembrance of me," they judge to be the most natural terms for our Lord to have used, if he meant to say, "*sacrifice this* in remembrance of me!"

With such expounders of "the oracles of God," who can have serious controversy—with men who are so enamored with the veriest dreams and whimsies of the

fathers as to claim all reverence for that fancy of Justin and others, that "the ass and the colt" for which Christ sent his disciples, are to be interpreted severally of "the Jewish and Gentile believers," and also attach much weight to that of Origen, who *rather* expounds the said "ass and colt" of the Old and New Testament—with men who treat with gravity the various expositions of the fathers, of the "five barley loaves," some supposing them to indicate the "five senses," and others the "five books of Moses!"

So the same exquisite teachers of Tractarian Christianity profess to believe "that the true doctrine of baptism will prove a preservative against forming either a Neptunian or Vulcanian theory of geology," and that the "vertebral column and its lateral projections" were designed to afford "a type and adumbration of the cross;" "that St. Anthony's nonsensical conflicts with devils may not unworthily be compared with the temptations of our Lord;" but that there is "no reason to believe the private student of Scripture would ordinarily gain a knowledge of the gospel from it." Such men, whether in the ministry or not, were worthy converts and teachers of Tractarian religion.

There is some relief, however, when we come to read their "Lives of the Saints"—for then our sense of the ludicrous takes the place of all other impressions. We hold our sides while reading of "a hyena asking *absolution* of a hermit for killing a sheep, and of a woman turned by magic into a mare"—that "St. Hilarian successfully exorcised a huge Bactrian camel, and that two lions came to assist St. Anthony in burying the hermit Paul, digging the grave with their feet, and then departing with the *blessing* of the saint;" and of the same wonder-working saint, Mr. Newman relates with great gravity, that "hearing one day a loud knocking at his cell door, he found 'a tall, meagre person' there, who gave his name as Satan. 'He had come,' he said, 'to beg a truce from the Christians, whose reproaches and curses,' as he admitted, 'had completely spoiled his trade and disarmed him of all power to do mischief.'" So of a certain wonder-working saint, by name Ambrose,

who fairly records of himself a *deliberate lie*, justifies it, and then exclaims, "O beatum mendacium—O blessed lie!" The lie was, "that he had instigated a certain bishop to burn a Jewish synagogue," which he admits to be a falsehood—the object being to induce the Emperor Theodosius to reverse his sentence against said bishop, that "he should rebuild the synagogue!"

Now to "an Arminian clergy," especially those of them who were ready to approve such developments of superior *wisdom* and piety as these, the transition to Popery was most natural and easy. And if they had not soon collected a considerable body of followers, the result would have contradicted all past history of similar impostures. To us, indeed, the whole seems a curious *phenomenon*—for "we seem to be transported into a new world, where truth and falsehood change nature; where the three angles of a triangle are no longer equal to two right angles, and twice two do *not* make four; and where crime of unusual turpitude may be considered the most exalted virtue, so as to inspire absolute envy"—"a world with as different a set of inhabitants from our common sense bipeds, as those of Saturn, who, according to Voltaire's little tale, have seventy-two senses, ninety-six faculties of mind, and have discovered in matter no less than three hundred essential properties."\* So the moral principles of these Tractarians, as stated by Mr. Newman, clearly justify, as Bishop McIlvaine† has proved, "falsehood," "the mask of deceit," "artifice," "*fraud* for curing diseases of the soul"—this "economy" Mr. Newman approves as "a safe guide for Christians." This is true Popery—for Dens' Theology says, "a priest may deny that he is one, because he tells only an *official lie*." Vol. 2, p. 65. Mosheim also convicts many of the early fathers of the doctrine that "fraud was sometimes justifiable for a holy end—as an available auxiliary to truth."

\* For these and other statements in these last paragraphs, see the admirable articles on Puseyism in the Edinburgh Review for July, 1843, and February, 1845. The references in the margin to the several statements are, besides the Tracts for the Times, Sewell's Christian Morals, Froude's Remains, Newman's Church of the Fathers, and British Critic.

† See his Charge, Sept., 1843.

But the subject is not yet exhausted. Besides "the Calvinistic Articles" and "the Arminian clergy," there remains "the *Popish* Liturgy." Here, at least, we detect the very "root and fatness" of the Tractarian upas. Other Protestant bodies have had an Arminian clergy, and still have; but without an exception they look with as profound wonderment as Calvinists can do upon the strange developments of Oxfordism. The Earl of Chatham had good and sufficient reasons for styling his own Episcopal Prayer Book a "Popish Liturgy." This can be proved:

1. The defence of exclusive forms of prayer for public worship, surrenders that question as against all other Protestant churches, to the Romanists. Even Palmer, in his *Origines Liturgicæ*, says "there is little doubt that Christian liturgies were not at first committed to writing;" and that "several forms have been different from the *most remote period*." The Lord's Prayer, the only set form in the New Testament, was never used, so far as we know, by the inspired Apostles, though Christ says, "When ye pray, say, Our Father," &c. In the worship of the synagogue, the Old Testament gives no hint of forms of prayer. Did Solomon use a book at the dedication of the temple? Philo and Josephus are equally silent on the subject. As to the ancient fathers, Tertullian, in the latter part of century second, says: "Looking towards heaven, we pray without a monitor; because we pray from the heart." "We praise God," says Justin Martyr, of the same century, "according to our ability, with prayer and thanksgiving." "We pray," adds Origen, "closing the eyes of the senses, but lifting up those of the mind, according to our ability;" and Justin says, "Christians rose up to pray." Other similar authorities might be given.

2. It was shown in Chapters V and VI, that the present Liturgy of the Church of England was compiled from five Romish mass-books, all different, though all used in separate bishoprics; and Milner, the Episcopal historian, admits that up to the time of William the Conqueror, "every Romish diocese had its appropriate Liturgy." Vol. 2, p. 615. For these, among other rea-



sons, Lord Chatham used the phrase, "Popish Liturgy." It was before shown that on the earnest representations of Bueer, Martyr and Calvin, "prayers for the dead, the use of chrism (or oil) and extreme unction, with other ineptiæ" (fooleries), were expunged; but enough remained to predispose the people, especially unconverted Arminians, to hanker after Popery—or at least to prepare their minds for it when presented by such Jesuits as Drs. Newman, Pusey and other Tractarians. It is notorious, too, that the Papists have always expressed a kindly fellow-feeling for High Church Episcopacy, because of the points of resemblance to their forms of worship. Thus the sign of the cross in baptism, the absolution of the sick, the numerous festivals and fasts, the litany, kneeling at the Lord's supper, &c., are all imitations of the Popish mass-book services. While it is true that the notion of apostolical succession and its related exclusiveness is not formally asserted in the Prayer Book, yet "the three orders of ministers, bishops, priests and deacons," are pronounced to be "evident to all men diligently reading holy Scripture and ancient authors." These are of the bone and sinew of Popery—so much so that there can be no doubt that as against High Church Episcopacy, she has the better of the argument in its chief aspects. It is a curious fact asserted by Strype, Burnet and Collier, that the Pope, through his nuncio, offered to ratify "the Prayer Book" for England, if Elizabeth would own his supremacy! Presb. Review, Jan., 1843.

3. "To this day," says Macaulay, "the constitution, doctrines and services of the Church of England retain the visible marks of the compromise from which she sprung." "Her prayers and thanksgivings derived from the ancient (Romish) breviaries, are very generally such that Cardinals Fisher and Pole might have heartily joined in them. A controversialist," he adds, "who puts an Arminian sense on her articles and homilies, will be pronounced by candid men to be as unreasonable as a controversialist who denies that the doctrine of baptismal regeneration can be discovered in her liturgy."

Toplady, an Episcopal presbyter, tells us that Archbishop Laud, who was "beheaded for the crime of treason, was the first Arminian primate since the Reformation." And in 1661 the commissioners under Charles II, appointed to revise the Liturgy, make this candid confession: "Our first Reformers, out of their great *wisdom*, did at that time compose the Liturgy so as to *win upon the Papists* and to draw them into their church communion, by verging as little as they could from the *Romish forms before in use*."\* Well might the Papists boast "that the book was a compliance with them in a great part of their services, and were not a little confirmed in their superstition and idolatry." Hence at one period the House of Lords found it necessary to appoint a body of divines to take into consideration sundry *innovations*, &c. Among these were "turning the communion table altar-wise and calling it *altar*—bowing towards it, or to the east many times with *three congees*—advancing candlesticks upon the altar, and crucifixes and images upon the altar-cloth, so-called—the minister turning his back to the west and his face to the east, when he pronounces the creed or reads prayers," &c., &c. All these things show how easy it was, under Tractarian guidance, for liturgical worshippers to slide into the exploded mummeries of Romish Ritualism. So Dr. Hook tells us "that under Elizabeth the rubric in King Edward's book condemning the corporeal presence in the sacrament, *was left out*"—the reason he assigns was, "that the notion of a corporeal presence might remain a *speculative opinion*"—"the Queen desiring to unite the nation as near as possible in one faith!"† And Hallam says, "the words used in distributing the elements were so contrived as to offend neither the Popish, or Lutheran, or Zwinglian communicants." Thus the form now stands both in America and England. Certainly very accommodating.

4. These Popish tendencies have, both here and in England, derived additional force from the fulsome and

\* Coleman's *Primitive Church*, p. 441.

† Church Dict., p. 331.

profane admiration \* awarded to the "Book of Common Prayer"—and that not by Episcopalians exclusively. When a set of forms of human origin, with such a suspicious ancestry and questionable history, is characterized as "literally the language of angels"—"not a human composition"—"sublime strains of a holy liturgy"—"perfection in worship"—"divine in its composition"—"golden language of our liturgy"—"if angels needed prayer, they might use it," &c.—all this, even from "the three orders," is bad enough. But this is not the worst of it. Others, even some Presbyterians, have tacitly or formally consented to this foolish adulation, and a few, perhaps from not having read the whole book, have talked about the "beautiful liturgy," &c. Now we charge that these high praises are virtually given to Rome. For is not the "Book of Prayer" chiefly a translation of the Romish breviary? And if such "perfection in worship" be found in that idolatrous and superstitious body, how easily follows the inference—"a *bad* tree does not produce a good fruit, nor a *bitter* fountain sweet water." Thus Rome is glorified, and her mummeries partially justified.

It becomes necessary, therefore, to examine closely these claims of the Liturgy to eulogies which are seldom bestowed by their authors upon the word of God.

Be it observed, then, that if a man or body of men have need of crutches, let them use them; but when they gravely proceed to recommend such *helps* to others as

\* There are many exceptions, even among Episcopalians, to this excessive admiration of their Church Liturgy. Thus a memorial, some years since, was laid before the Council of Bishops by a number of the clergy and laity, containing, *inter alia*, this: "Our church, restricted to her present canonical means and appliances, to her fixed and unvarying modes of public worship, her traditional customs and usages, is *incompetent to do the work of the Lord in this land and this age*—that is, she is too much bound up to certain set ways to work freely and easily beyond her special range. She is not equipped for availing herself of opportunities as they occur. She is encumbered by her own apparatus. She is like David in Saul's armor, but not like him expert in using the sling and the stone." "Thus there is fault in her modes and methods themselves, not simply the application of them."

far excelling nature's own instruments of locomotion, this is carrying the thing a little too far. An unfortunate dumb child may write his requests to a kind father and have them read, but he never undertakes to prove to others that this is better than the use of the organs of speech. Nor would he wish to be limited to the same written form for each day of the year.

The volume is called "the Book of Common Prayer," but of the 362 pages of the copy before us, a comparatively small portion is *prayer at all*. Of the first *twelve* pages, of the "order for daily morning and evening prayer," not far from *eight* pages (including the creeds) are occupied with quotations from Scripture, made with more or less exactness, leaving four pages for prayers. Both "orders" are, to a great extent, in the same words for morning and evening service, but many of the Scripture texts having nothing of the nature of prayer; as for example, "Repent ye, for the kingdom of heaven is at hand," &c. Of course no objection can be made to the public reading of the Scriptures, but such texts are not prayer. Then follow four more pages of "prayers and thanksgivings upon several occasions," "for rain, for fair weather, thanksgiving of women after child-birth, &c.," on to page 20. From the 20th to the 100th page, we find nothing but extracts from the common translation of the Bible, to be read, and introduced, on each Sunday of the year and many saints days, by a little prayer, varying in length from *five* to fourteen lines, where each page of double column contains a *hundred and six* lines. There are eighty-six of these little prayers, a few of them repeated verbally, one at least *three* times. To the large extracts here made from the Holy Scriptures (not prayers), to be read to the people, none but Romanists and infidels can make the least objection. But to speak of the eighty-six little prayers, filling about eight of the eighty pages, as "the language of angels" "sublime strains," "not human composition," &c, is utterly absurd. As to these little prayers being "inspired compositions," they are no more so than those of any of the numerous volumes of prayer in circulation. Take these examples: "Let

thy *merciful ears*, O Lord, be open to the prayers of thy humble servant," &c. "O Lord, raise up, we pray thee, thy power and come among us, &c." Yet we are with all gravity assured that it requires "an educated and cultivated *taste* to appreciate such *perfection in worship*!" And prayer without these aids is denounced as "the miserable, empty, off-hand worship of a sect!" The plain truth is, that if we take away from these hundred pages of the "Liturgy" all that is literally (or nearly so) the language of the devotional parts of the Holy Scriptures, the remainder is but very plain common-place, utterly undeserving of the eulogiums bestowed upon it as "the sublime strains of holy worship." Any ordinary Christian can satisfy himself on this point, by examining for himself. Even in "the Canticle," on page 4, amid the beautiful sentences of the inspired Psalmist, how flat and unprofitable to stumble over such as these: "O ye *wells*, bless the Lord," "O ye *whales*," &c. Then as to the tautologies in several places of "the morning and evening service," such as "when we assemble and meet together," "moderate rain and showers," "immoderate rain and waters"—just as if there could be rain without showers and immoderate rain without *waters*—"create and make in us new and contrite hearts"—these are illustrations of "educated and cultivated taste," too exalted for ignorant Presbyterians. So the phrase, "Have mercy upon us," occurs over a *dozen* times, and with the addition, "miserable sinners," *eight* more times. "Good Lord, deliver us," is said *eight* times, and "we beseech thee to hear us, good Lord," is repeated *sixteen* times. On communion occasions, "Lord, have mercy on us, &c.," occurs *ten* times. So we meet tautologies such as these, "acknowledge and confess," "dissemble nor cloak," "humble and lowly," "requisite and necessary," "pray and beseech you," "pardoneth and absolveth," "rule and govern," "remission and forgiveness," "craft and subtilty," &c., &c. But, perhaps, all this belongs to "the choirs of arch-angels," and, therefore, is too high for any but those of "cultivated taste!"

We do not very much object to the repetition of the

Lord's Prayer *three times* every Sabbath, for, indeed, it is a gem among the hundred or more big and little forms. But it may be doubted whether it is consistent with "good taste," to say nothing of edification, to iterate and reiterate within two pages the following: "From *the crafts* and assaults of the devil," "from all the deceits of the devil," "from *the craft* and subtilty of the devil," "good Lord deliver us!" Are not these *vain repetitions*? They would be bad even in what is called "a stupid prayer meeting," but in a Presbyterian pulpit, some High Churchmen might begin to think of "O Baal, help us," "O Baal, help us," in the days of Elijah. There is something, too, in the "prayer of St. Chrysostom," which is to be said twice each Sabbath, that looks very like a misquotation, in what is called "the divine *promise* that where two or three are gathered together in thy name, *thou wilt grant their requests*." Our blessed Lord's promise is, "there am I in the midst of them;" but the "granting of their requests" is not in the text, and depends upon other conditions.

As regards the quality of appropriateness, the late Prof. Leonard Woods, of Andover, has well observed that the prayer consisting of one sentence, for example for "the 17th Sunday after Trinity," is no more adapted to *that* than any other Sunday." What imaginable reason is there that on the 17th we should pray "to be given to all good works," rather than "to withstand temptations," "or with pure hearts and minds to follow thee," as it stands on the 18th. The same remark applies to most of the other eighty-four little prayers; though appointed for special occasions, they are equally suitable for any others. This is not the style in which prophets, apostles and martyrs were accustomed to pray.

Prof. Woods also suggests the puerility of the Rubric, which lays down this rule, "That before every lesson (from Scripture) the minister shall say, 'Here beginneth such a chapter or verse,' and after every lesson, 'Here endeth the first or the second lesson.'" "It is indeed proper the minister should state to the congregation what portion of Scripture is to be read;" "but what necessity always to say to the people who have the 'les-

son' in the Prayer Book right before them, 'Here endeth the first or the second lesson?' As well say at the close of every prayer that is read, '*Here endeth the prayer!*' '\* It is singular how soon we become reconciled to such practices, especially if venerable for age, and adopted in matters of religion! Suppose Mr. Webster, in the midst of an eloquent oration before Congress, and being about to quote Blackstone, had paused and said, "*Here beginneth the 10th chapter, section 1, of the Commentaries!*" And, then, when through with the extract, had added, "*Here endeth chapter 10th, section 1!*" Would not his audience have thought him demented? Yet there is just the same reason in this case as in the other. Indeed, the case of the priest and bishop is much worse than that of the senator, for it is not to be supposed that each senator would have Blackstone *open in his hands*, and know beforehand where the extract begins and ends!

In the Episcopal service, says Dr. Woods, "the whole congregation repeat three times the Lord's Prayer each Sabbath. Everything of this kind appears to me a real hindrance to devotion." "The Church of England Quarterly" for 1855, after stating that "our services are generally conceded to be too long," adds this: "There is, no one will deny, much repetition in them, as at present conducted, and the recitation of the Lord's Prayer *six times* on a sacramental morning, may be taken as an instance."

We have in former chapters exposed the superstitious and dangerous nature of certain parts of the forms for administering baptism, burial of the dead, &c. The only other points to which we will direct attention, are found in the communion service, and in the form for ordaining priests and bishops. We find here several reasons to prove the appropriateness of the phrase, "a popish liturgy."

1. In celebrating the Lord's supper, we are told the priest "shall say the prayer of consecration." While thus employed, he must not only "break the bread,"

\* Dr. Woods' Objections to Episcopacy, p. 121.

"lay his hand upon all the bread," but also "take the cup into his hand," and "lay his hand upon *every vessel* in which there is *any wine to be consecrated*." Then, if by any mis-calculation "the bread or wine *be spent* before all have communicated," the priest, we are told, must go back and begin again, "repeating the prayer of consecration." And "if any of the consecrated bread and wine remain after the communion, it shall not *be carried out of the church*, but the minister and other communicants shall, immediately after the blessing, *reverently eat and drink the same*." Now explain all this mysterious language as they please, here is evidently a fat soil for the seeds of superstition, Tractarianism and Popery, viz., (as Bishop McIlvaine expresses it) "a repetition and renewal of the sacrifice on the cross, by an actual offering of the *very body and blood* of Christ by a sacrificing priesthood." For when the people commune, "all devoutly kneeling," the priest must say, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, &c." "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance, &c." Every unprejudiced mind will find here much tending, as the Bishop of Ohio expresses it, "to the full-orbed system of Tractarianism, altar, priest and sacrifice." There are other passages in the volume, especially the XXXIst Article, which utterly condemn the doctrine of transubstantiation, "sacrifices of masses, the priest offering Christ for the living and dead," "as blasphemous and dangerous deceits." Yet in the very teeth of such teaching, a book published by the "General Protestant Episcopal S. S. Union," giving the language of one of the priests, says, "I can now worship God with SACRIFICE, \* \* \* as the Jew laid on *his altar* the lamb, &c." "It is the only pure offering on earth, &c."\* Elsewhere, indeed, he calls the elements "bread and wine," but still "*pleading on our altar* for

\* Presbyterian Clergyman Looking, &c.



the sins of the people!" A very slight acquaintance with the "Tracts for the Times" will show that their authors disclose much more plainly the tendency towards Popery. Even Philpotts, the Bishop of Exeter, instructs his clergy, that "in this sacrament there is an *actual* communication of the *sacrificed* body and blood of Christ." Others, however, boldly speak out thus: "the miracle of the Eucharist," "the very body of Christ which is in heaven *is also on the altar*," &c., &c. Of course "the very same body" may be in a hundred or a thousand or ten thousand *different places* at the same moment, and in millions of men's mouths at the same instant in all quarters of the globe! Yet all the while seated at the right hand of God in glory!!

It is an instructive fact that the forms, as now used in the Prayer Book, "the body of our Lord," &c., "the blood of our Lord," &c., were not used in the book adopted under King Edward VI. Then they read thus: "Take and eat this in remembrance," &c. "Drink this in remembrance," &c. No "body and blood" mentioned. The present forms were introduced under Elizabeth,\* who, as all know, was strongly inclined to Popery, having a crucifix and lighted candles in her private chapel, and only restrained by providential circumstances from many other superstitions. Her object was, as the historian Froude tells us, "so to frame the formulas that they might admit of either a Catholic or Protestant interpretation," but it is easy to see to which side they incline. Here, then, is additional illustration of "the perfect worship," "the golden words," &c., of the Book of Common Prayer!

Nor is this all. The substitution of a form of words composed by man, in the place of Christ's own form, as several times recorded by an inspired pen, strikes us as savoring of *profaneness*. Paul tells us, "I received of the Lord that the Lord Jesus said, Take, eat—this is my body, which is broken for you." And in Matthew: "He took the cup, saying, Drink ye all of it; for this is my blood, &c." With a few slight verbal variations

\* Froude's History of England, vol. 7, p. 82.

the same is the record everywhere. Now, if our blessed Lord selected a certain form of words, who is presumptuous enough to lay it aside and use his own? Here is Christ's own "inspired composition," literally so—yet priests and bishops drop it and take up their own. What is worse, they compose and use a substitute which is strongly tinged with idolatry. Where in the inspired record are we taught to address our Lord's humanity separately from his divinity—to pray "that *the body* of our Lord may preserve soul and body," or "*the blood* of our Lord preserve soul and body?" If with the papist they believed that both the bread and the wine were either separately or unitedly "the very body, blood, soul and divinity" of the Saviour, there would be at least consistency in the prayer. Would they *dare* to substitute for the form of baptism prescribed by divine wisdom, one of their own—for example, "I baptize thee in the name of the Trinity?" Yet the true form of baptism is only once recorded (Matthew 28: 19), not repeated several times, as in the Lord's supper. High Churchmen can be very zealous for scriptural forms when they seem to favor their own notions. For example, they repeat the "Lord's prayer" *nineteen* times in the Prayer Book. They think, no doubt, they thus demonstrate great reverence for the divine pattern! But how is it in the Lord's supper! Ah, circumstances alter cases. The "pattern showed in the mount" is no longer their guide. Yet they call their "Prayer Book" "the language of angels," "not a human composition!" These are brilliant illustrations of "perfect worship!" These things demonstrate their origin—they smell of Popery.

2. "Our glorious Liturgy"—"venerable"—"heavenly"—"divine"—"the *sacred amusement* of childhood"—"sets us amidst the choirs and voices of angels and archangels!" It is rather discouraging, however, to the poor and illiterate to be told that "there must be an *educated* and *cultivated* taste to appreciate the beauty of this perfection in worship." Our blessed Lord taught in his message to John the Baptist, as one proof of his divine mission, that "to the poor the gospel is preached."

Whether *his* gospel required "an educated and cultivated taste" to appreciate its excellence—or whether the gospel of High Church is precisely the same with *his*—are questions easily decided on such evidence.

As regards the extraordinary *cultivation of taste* required in order to appreciate the transcendent merits of the Liturgy, we produce only one other illustration. In the form for Episcopal consecration, "the bishop elect being vested with his *rochet* and presented to the presiding bishop"—then several other parts being performed, the "bishop elect puts on the rest of his Episcopal habit, and kneeling down, a hymn (of four verses) is sung or said over him." The third of these stanzas runs as follows:

"Anoint and *cheer our soiled face*  
With the abundance of thy grace," &c.

Our *soiled face*! The first line is repeated by the presiding bishop alone, the people replying in the second. This hymn is to be "said or sung" also in the "ordering of priests," but not in "the making of deacons." We suppose that in the business of "making deacons" the "soiled face" does not occur, and is not to be prayed for! The Scriptures often speak of "filthy garments," "filthy lucre," "filthy rags," "filthy conversation," "polluted soul," "polluted priests," &c., but of "a soiled face" they appear to have nothing to say. But perhaps a little more "cultivated taste" would make even this doggerel appear as "the language of angels."

On a review of this inquiry into the boasted merits of the Liturgy, let it be remembered that we are only returning the compliment contained in the assaults of prelatists widely circulated, and designed to injure the Presbyterian Church. "Dull common-places of extemporary prayer"—"irreverent familiarity," "cold and worldly emptiness," "the sluggish drawl," "the thousand blemishes, defects, redundancies and extravagances of off-hand worship," "stupid prayer meeting," &c., &c. These are but a part of the epithets, the railing accusations found in their books. The author of one of these volumes was brought up a Presbyterian,

passed through the Seminary at Princeton, and became a minister in our church. After turning to High Churchism, he with all simplicity makes this record of himself during three years at Princeton: "I *swallowed every fact and dogma* as most wholesome truth, asking no questions for conscience sake; and with a *credulity* that would have gained me laurels in a *school of Loyola*, I never for a moment *doubted* the essential truth of the prevailing (Presbyterian) system." Surely this was the proper sort of a man to leap at one bound from Presbyterianism over to extreme High Churchism! This is the writer who says "he could not find in the Bible either example or precept for family prayer"—"modern family prayer," he says, "has dwindled into nothing." Yet his own Prayer Book has "forms of prayer to be used in families both morning and evening!" He was the right sort of material to make either a Jesuit or a rabid High Churchman. The only wonder is that he should make such a curious revelation of *himself*!\*

From all that has been said, the conclusion is obvious: "Our incomparable Liturgy" not only sinks to a common-place level as a system of worship, but in many of its aspects demonstrates its Popish origin and tendencies. "The holy days," says Prof. Woods, "kept in honor of the Trinity, of angels, of the Virgin Mary, of the Apostles, and many others, were all innovations by the fathers of no early date." Bishop Hobart himself admits that "the festival in honor of the Trinity is comparatively modern, originating in the fourteenth century." Bingham, their own learned historian, tells us that at an early period (century four) the fathers used *the trine immersion in baptism, the person, whether male or female, being naked; then they signed the forehead with the cross and anointed with holy oil.*" Episcopalians have rejected these "traditions of the elders"—but they still observe a hundred and ten or twenty festivals and fasts which have no better authority from Scripture or the example of the Saviour and the Apostles.

In lauding to the skies such a commixture of Protes-

\* Presbyterian Clergyman Looking, &c. pp. 5-580.

tant truth and Romish superstition, High Churchmen clearly play into the hands of "our Lord the Pope." No wonder, therefore, that Tractarianism and Ritualism spread wide their blighting shadow, while their roots strike deep in such well prepared soil. In the prayers, indeed, there are many Scripture quotations and allusions adapted to edify and comfort the pious heart, whether "said or sung"—but when we go beyond this mark, we affirm that equally edifying and more appropriate supplications and thanksgivings, to say the very least, may be heard every Sabbath from tens of thousands of non-Episcopal pulpits in this and other lands. "Inspired composition," indeed! And as to the influence of the Liturgy as a protection against radical errors, it is a well ascertained fact that Unitarianism was first introduced in Boston in a church in which the Prayer Book and full Episcopal service had been used for over a century. With the Trinity stricken out, the Prayer Book is still used in the same church. And if we should go no further, the strong and natural tendencies of the Liturgy to Popery, the worst of all heresies, are matters as near demonstration as most topics. "There is a lordly assumption of superiority in stating the claims of the Prayer Book, that its history does not warrant. It is held up as the barrier against heresy, the symbol of concord and unity, the guardian of pure doctrine with which heresy and schism cannot abide. Yet the Romish Church has a liturgy. The Russian and Greek Churches have a liturgy. It has not kept them in the way of evangelical truth. The English Methodists use every Sabbath morning full church service, but they are as far from 'the church' as the Baptists or the Independents. The Congregationalists of England, or Independents, adopt a portion of the church service, and are weakened in the same proportion as they use it. Colenso's lawn sleeves do not preserve him from infidelity. Dr. Pusey, in his speech before the Church Union in England, claims that the Prayer Book justifies him in his attempt to lead the Church of England back to the Church of Rome. These facts should teach Churchmen modesty."\*

\* Examiner and Chronicle.

As to the tiresome uniformity and tediousness of many of these stereotyped prayers, not a few sincere Episcopalians habitually groan under the burden. Thus, in the *Protestant Churchman*, a correspondent urges several important changes, such as blotting from the Creed the phraseology, "He descended into hell"—"conforming the Psalter to the version in our Bibles." But especially he says: "We would like to see the morning service reduced to such limits as would tend to promote, instead of *destroying devotion by physical fatigue*." This strikes us as something different from the following: "Sets us amidst the choirs and voices of angels and archangels—the more we taste the more we hunger—ever fed and never cloyed," &c., &c.

As to the *exclusive use* of written forms of prayer, it is remarkable that in 1660, in reference to a petition of the non-conformists, "not to be confined to a liturgy so as to prevent the minister from exercising the gift of prayer;" to this the bishops reply, "that custom allows of *extempore prayer before sermon*."\* The bishops of that day had not made the discoveries of modern times. This was two centuries ago, before the dawn of such brilliant lights as "the clergyman looking for the church," and others of the sort.

\* Bishop Short's Hist. Eng. Ch., p. 484.

## CHAPTER XVII.

## NATURE AND FRUITS OF HIGH CHURCH RITUALISM.

ANOTHER of the legitimate brood of errors, the natural outgrowth of the Popish element of the prelatical scheme, is what is called "Ritualism." That we may not mistake its true nature and tendencies, we present the following authorities:

"The Ritualistic movement," says Bishop McIlvaine, \* \* \* \* "is Tractarianism ritualized, the tree in its full leaf and flower; the old Romishness of doctrine, which, not many years ago, carried away so many of the clergy of England and of this country into actual Romish conformity and profession, now boldly presenting itself upon the theatre of exhibition, in its genuine sacerdotal dresses and pomp, to carry still further the work of Romish apostasy."

Again says the Bishop of Ohio, and with still more solemn emphasis: "When that abomination of desolation has come to stand in the holy place, the highest offence of profanation is committed. Now let your best robes of meretricious adornment be put upon it. Compass it about with those who perform before it their marchings, and facings, and divers bowings and adorations, and their whole manual of sacerdotal exercises. Multiply round its altar crosses of wood and stone, and symbols of whatever device. Let the censer swing, and priest intone, and say, '*Come and see our solemn reverence.*' We do see, and with shame and indignation. *Reverence for what?* Our Protestant church and faith answers, '*Reverence for blasphemous fables and dangerous deceits.*' Reverence that kisses an image of the cross, and denies the full, perfect and sufficient oblation and satisfaction of Jesus crucified."

To the same purport the *Protestant Churchman*: "Romish views of the sacraments are avowed with a

boldness that once was unknown, and men once thought moderate, have developed into ultraists. There are few moderate High Churchmen now. This is the work of Ritualism."

Finally: The "Directorium Anglicanum" lays down that, after the prayer of consecration at the Lord's supper, "it is desirable that every person passing in front of the blessed sacrament shall kneel down, bow his head, or give it some other token of respect."

These are some of the "many things" which, the *Episcopalian* says, "obtain among us, such as unsound doctrine, disgraceful alliance with Popery, and ultra Ritualism."

As to the *mummeries* practised by these Episcopal papists, the Bishop of Cork, in an address to his clergy (1866), speaks his mind pretty freely: "We see them \* \* \* \* endeavoring to fix the minds of men on sights and shows, on dresses of clergy, on colors and forms and figures, on turning now to this side and this thing, and again bending and bowing to that side and that thing. One time they gabble in one part of the service and again they mutter in another, as if clergymen were showmen or necromancers, and the laity were only babies to be amused, or fools to trifle with and not teach. \* \* \* \* Such trifling and puerility the people could have equally well in theatres, or even in heathen temples and from pagan priests."

From these extracts we can readily appreciate the argument of Bishop Hopkins in defence of Ritualism: "God clothes the earth with beauty and paints the lilies of the field with exquisite minuteness." THEREFORE, &c. How perfectly conclusive! But these men are not mere ecclesiastical mountebanks, as the Bishop of Cork suggests. Bishop McIlvaine has hit the mark: "I am opposed to this ritualistic display. But I am more opposed to the system of *doctrine* of which it is born—justification by sacraments, instead of by faith only, &c." "The theory," says Hall, "is false and mischievous; and its language is the native ritual of transubstantiation," with its "blasphemous fables and dangerous deceits." "A doctrinal heresy underlies the



whole thing." Or as otherwise expressed, "Ritualism points us to the altar, the priesthood, the 'holy sacrifice,' and the like."\* Yet all this is tolerated in a church calling itself "*Protestant Episcopal!*"

Let us look at some of the strange features and follies of Ritualism.

1. Take for a specimen, *the practice of having lighted candles on the altar*, or communion table, in broad day light. Lactantius, and other writers of ancient times, expose a similar custom among the heathen. The very idea of "an altar" and candles burning on it, is, of course, a mere apeing of Romanism, or as the Bishop of Worcester says, "a leaning to the doctrine of the sacrifice of the mass." "The 82d canon," he adds, "gives directions about the 'decent covering of the communion table' (not the altar), and the Rubrics in the Prayer Book uniformly speak of *the Lord's table*." In the reign of Edward VI an order of council was issued, "that all altars be taken down and a table be set up in some convenient part of the church, for the ministration of the blessed communion." See also Cranmer's "six reasons why the Lord's board should be after the form of a table, not of an altar." The heathenish origin of this custom of lighting candles in mid-day, is well exposed by Bishop Jewel in his reply to the Jesuit Harding: "Touching your lights and tapers," says Jewel, "Beatus Rhenanus, a man of great learning and judgment, doubteth not but ye borrowed the use thereof from the heathen." He also quotes Jerome, of century four, thus: "We light not our tapers at mid-day, but only by this comfort to ease the darkness of the night." And the ancient father Lactantius, thus: "What! May we think he is *well in his wits*, that unto God, the maker and giver of light, will offer candles and tapers for a present." A volume has been published by English Tractarians, expounding all about "the triangular candlestick, and how *the six* candles are to be extinguished at proper intervals. The topmost candle is to be taken from its place and hid *under the epistle side* of the altar," &c., &c.

\* Rev. Dr. Hall, Episcopal Rector at Washington, D. C.

Of these and similar follies, the *Hartford Calendar*, an Episcopal journal, says:

"What next!—incense-burning, bell-tinkling, paper flowers, and light from imitation candles? Such characterize Popish churches where candles are significant symbols. The attempt looks monkeyish, if not monkish. What is the limit set to these onward steps? Are they bound to Canterbury, thence to Rome? Look before you leap. What is Popery, but the sum of additions made, a little now, and a little then, to the fair body of truth, till the poor body has become crushed and lost to sight—a corrupt thing smelling very bad to the healthy sense?"

2. *The use of incense* is of the same suspicious parentage. The pagan priests universally employed it in their idolatrous worship. Mosheim informs us that "the Christians originally abhorred the use of incense in public worship, as being a part of THE WORSHIP OF IDOLS, except at funerals." He refers to Tertullian's *Apologia*, chapter 42, and *Corona Militis*, chapter 10: "Afterwards it was used at the induction of magistrates and bishops, then in places of worship, to temper the bad air of crowded assemblies in hot countries; and at last it degenerated into a superstitious rite."\* Even Dr. Hook concedes that incense was not used by Christians in worship until the sixth century.† Of course this practice is only additional homage to Popery and her mummeries—a species of "will-worship" which Paul would have indignantly repudiated.

But says Bishop Hopkins, "the Jews used incense in the tabernacle and temple worship." Yes, and they also had bloody sacrifices—both by divine command. Prove that Christ or his Apostles gave any such directions, and we will listen to you. But, adds the Bishop, "Malachi says, From the rising of the sun to the going down of the same, in every place *incense* shall be offered unto my name, &c." Mal. 1:11. By such logic it would be easy to prove that animal sacrifices were not required under the old economy; for does not David

\* Vol. I, p. 188. Note.

† Church Dict., Art. Incense.

say, "Thou desirest *not* sacrifice?" And on the other hand, it is quite as easy to prove the perpetual obligation of those sacrifices—for is it not said of such services, "This shall be an ordinance *forever*?" Thus the Passover, the anointing of Aaron's posterity and even the sounding of *the trumpets*, was "an ordinance *forever*!" We may yet hear the silver trumpets sounding the approach of some procession, headed by the wooden cross! Then will have come the "golden age" of Tractarianism—which though "beaten in argument," as Bishop McIlvaine has well observed, "has never been put down." "It re-appears," he says, "in the present extravagant Ritualism." "The peril of idolatry is revived."

Bishop Hopkins complains of "the unfitness of the *Episcopal costume* to missionary work."\* So says Bishop Coxe. He might have gone further. The *Episcopal Methodist* gives the following illustration:

"A former Episcopalian missionary to the frontier regions of the West, now an excellent bishop, could tell some good stories in illustration of the difficulty of instituting the formal services of his church among the congregations called from highways and hedges, where they had gathered no prayer books, nor heard of Ascension days and Trinity Sundays. Upon one occasion, having collected a small congregation, he distributed service books and tried to teach the decent use of them; but in the midst of the reading he was interrupted by the most serious and zealous of his untutored flock, with 'Slow! Mr. Preacher! Slow! Mr. Preacher! Don't go so fast. Us folks is not used to this sort of thing.'"

3. *Bowing towards the altar.* Naaman, the Syrian, was familiar with this sort of worship in "the house of Rimmon." In Naaman and the sincere papist, the latter believing that the priest has just converted the wafer into his God, the act of worship is of course quite natural. But since the "Prayer Book," in several places and in most emphatic language, condemns the infamous doctrine of transubstantiation as "a blasphemous fable,"

\* Conversations on Ritualism, p. 91.

this bowing towards the communion table is bald superstition in sincere Episcopalians. The Tractarian "*Directorium Anglicanum*" understands this matter well. "When the consecration and *adoration*"—observe, *the adoration!* "of the sacred body are over," &c. Again, "the *one aim* is to offer the whole sacrifice." "Before the transubstantiation and consecration of the sacrament," &c. But the 28th Article of the Prayer Book expressly says: "The body of Christ is given, taken and eaten in the supper, only after an *heavenly and spiritual* manner." Hooker, a prince among prelatists, adds: "The real presence of Christ's most blessed body and blood is not to be sought in the sacrament, but in the worthy receiver of the sacrament." Even the Bishop of Exeter condemns "the adoration of the sacramental bread and wine," which, says he, "our church denounces as *idolatry to be abhorred* of all faithful Christians." Hence many of the early Reformers refused so much as *to kneel* at the reception of the sacramental elements; because they thought it countenanced the old Romish superstition.\* Bishop H. may repudiate the idea of worshipping bread and wine; but actions speak louder than words, especially in matters pertaining to religion. "It seems to me," says Bishop Coxe of New York, "as mocking God, when I see Christian ministers spending their nights and days in studying the mere romance of religion, and in talking and thinking about postures and bows and crossings, and this color and that in the service of Him," &c.† Mr. Newman and his aids openly avowed their purpose thus: "I am leading my hearers to the primitive church, *but not to the Church of England.*" "I am disposing them *towards Rome.*" "If

\* A correspondent of one of the Episcopal journals complains that Dr. Dix, of Trinity church, New York, keeps bowing during divine service, and especially at such expressions as "This is my body," and "This is my blood," in the communion service. He also asks why Dr. Dix and others went out of the church, at a late celebration of the sacrament—backwards—and bowed very low at the door towards the altar. He believes that these men hold the doctrine of a real presence in the elements, and act accordingly.

† Criterion, p. 125.

this process will approximate the whole English Church as a body to Rome, *that is nothing to us.*" This was at least candid. But American Ritualists disguise their Romanism a little better, though the *animus* is equally patent to all close observers. In England the "Christian Remembrancer," a Tractarian publication, does not hesitate (July, 1866,) to proclaim that "the interpretation of the thirty-nine Articles by Mr. Newman in Tract 90, is in *diametrical opposition* to what Cranmer, Ridley and Latimer meant to teach in those articles. But it adds, "THERE IS NO OTHER METHOD OF RECONCILING THE PRAYER BOOK AND THE ARTICLES," &c. If our American Ritualists would speak out in this style, we should have more respect for their morals. But they are coming to it. Bishop Hopkins informs us, that "our Ritual is at present in a formative and transitional state. It is incomplete, maimed, imperfect."\* Already he half approves of the use of oil in confirmation, "by which," he says, "we are reminded of the holy anointing oil commanded by the Mosaic ritual." Smith, in his Bible Dictionary, says, "The anointing oil was used by the Mosaic law on *high priests alone.*" A very lame precedent for its use in confirmation on the persons of thousands and tens of thousands of youth of both sexes! Dr. Hall, in his reply to Bishop Hopkins, quotes the latter's "History of the British Reformation," as follows; he is arguing with the Romanists: "The uncovering of the head, the falling prostrate" (or *bowing* according to modern usage), "the kisses of devout affection, the burning of incense and the lighting of candles before the *holy* images, as the second Council of Nice constantly calls them—what are all these, if they be *not acts of worship?*" This was published some twenty-three years before the Bishop's "Conversations on Ritualism." Probably Bishop H. had forgotten it in 1867. So when speaking of certain traditions of the close of the third century about the sign of the cross, white garments for seven days after baptism, of holy oil, of incense—"of which not a few of the fathers complained"—the bishop

\* Conversations on Ritualism, p. 41.

formerly said, "So far were they from seeking for them an *apostolic origin*," &c. Even the learned Bingham, as Hall remarks, declares "the original of *holy garments* to have been 'uncertain traditions'—matters of indifferent usage."

In his "Conversations" (p. 10) Bishop Hopkins says that "he had seen at least *six* different ways of *cutting the surplice*"—"chancels arranged at least in half a dozen different ways"—"hy some preachers the surplice is used, by others the academic gown—others (even *bishops!*) preach without any vestment at all." And as to postures after communion, he says "he has seen some *kneeling* to receive the remaining elements"—"others come forward and stand and talk while they are eating and drinking the same!" But the case he most admires and applauds, is "that of a devout layman who carefully gathered up and reverently consumed any *particle* of the bread that might have fallen on the floor!" Our Romanist "brethren" are still more particular in "gathering any particle," &c., providing the proper remedy in case the *holy wafer* has disordered the stomach and produced a reverse movement!! The hishop, or his successors, will probahly come to that!

Now let any person of sound mind open the New Testament and search for an inspired pattern for all this zeal for man-millinery and superstition in the mantua-making line! For this "pantomime called worship," says Bishop Coxe, "this dumb-show and musical trickery, the Romish Church is the only thing that harmonizes." But he adds, Bishop Hopkins "justly complains of the Episcopal costume as unfit for missionary work;" and Bishop Coxe regards "its *intolerable* weight and heat at the South in summer, as an affliction"—hut "in winter," he adds, "I have often desired the warmth of a cloth cope while ministering in cold churches." This was said for the latitude of western New York. "Common sense," adds the latter hishop, "as distinguished from clerical foppery, will seldom give offence." He is, however, constrained to concede to the Bishop of Vermont thus far, "that our black satin is not a very ornamental habit." In a foot note Bishop Coxe also

furnishes this piece of information: "The *chimere*, I believe, is only a cope improperly modified by the excessive lawn sleeves. If restored to its true form, the sleeves might be fastened to the *rochet*, and the cope put on and off very conveniently." We earnestly hope the Tractarians will not dispute this *faith* of Bishop Coxe. He, however, is of Presbyterian or Puritan ancestry, and is, therefore, not too absolutely to be depended on in such weighty matters! As to the scriptural propriety of "any striking peculiarities in his outward shows" on the part of the clergyman, we rather incline to the following views of his Episcopal brother, Dr. Hall: "Does Bishop Hopkins really dream that St. Peter or St. Paul ever had on such a thing as 'a sacerdotal vestment,' or gave a care as to whether the gospel of the cross would be more kindly received in a white pallium or a blue ephod?"\* The "cloak which Paul left at Troas" (2 Tim. 4:13) would possibly shed some light upon the subject, if it could be discovered among the relics preserved at Rome. We suggest a devout pilgrimage to "the holy father" to settle the question.

It would be easy to multiply most respectable Episcopal authorities to prove all that we have said in regard to the Romish and superstitious tendencies of these ritualistic movements. Look at this from the *Protestant Churchman*: "Sacramentarian Ritualism is revolutionizing the usage of our Reformed Church. It began years ago with the silly and seemingly harmless fancy of calling the 'holy table' the 'altar.' Then it made of wood a box which in some respects would justify the name. Afterward it added a reredos and a super-altar and a cross to this non-Prayer Book structure. Lights have been added one after another, and flowers. And now in one place an incense-less (senseless?) censer is shaken before the wood idol, and the most exaggerated prostrations are performed at its foot."

So a recent "Declaration" put forth by a number of the Episcopal clergy and laity, contains the following:

"The essential principle of these tendencies is an en-

\* True Prot. Ritualism, p. 103.

tire subversion of the Protestant and evangelical character of our Reformed Church. It transforms the ministry of the gospel into a priesthood; baptism into a magical rite; the Lord's supper into the sacrifice of the mass; evangelical liberty into bondage to manifold observances and ceremonies; and the one church of Christ, 'the blessed company of all faithful people,' into the body of those who recognize and conform to a mere sacerdotal system."

Well may they add: "We feel compelled to affirm that in many of the pulpits of our church another gospel is preached, which is not the gospel of Christ."

And the *Protestant Churchman* speaks boldly, as follows: "There are many clergymen in the Protestant Episcopal Church whom we do not recognize in any sense as 'brethren in the ministry.' We might as well speak plainly on this point."

A brilliant illustration of this "other gospel" is the following from an Episcopal source: "The celebrant was vested in a chasuble; the deacon wore a dalmatic, and the sub-deacon a tunicle. Each wore a maniple, which is like a short stole, over the left arm. A laced alb was also worn, both by the celebrant and the deacon. The celebrant sang the communion office." "The celebrant (priest) *sung* the communion office," in other words, sung what corresponded to the following: "And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said: Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it."

"Jesus *said*," but he did not use the devices of the tuneful Tractarians! All this, be it observed, is tolerated without any authoritative rebuke or discipline, in a church which makes large pretensions to "unity!" In this respect the Episcopal Church in this country follows pretty closely in the footsteps of her Anglican mother! "The state of the Church of England," says Bishop Short,\* "is that of a *perfect toleration* of religious

\* History Church of England, p. 437.



*opinions.*" "The absurd nature of our ecclesiastical laws," adds the bishop, "renders every species of discipline over the laity nugatory," "it can hardly exist where universal dissent is tolerated." "With regard to discipline among ourselves (the clergy) there can be no doubt that it is much wanted;" "there is a total inability of our church to regulate anything within herself, and the great want of discipline over the clergy." So the English Episcopal Church quietly tolerates such Arians as Dr. S. Clarke, Hoadley and others; as to Colenso, all know where to place him! That church may say, "These are my jewels," all "successors of the Apostles!" That these Tractarian fopperies have not met with any very great opposition from many of the bishops in this country, is proved thus: At the great Pan-Anglican Convocation in England, the editor of the *Protestant Churchman* writes home, that "the American eye has grown quite familiar with the 'Lord Bishop' prefix to our American prelates. The Bishops of New York and Illinois have adopted the Episcopal dress, of cassock shirt and knee-breeches, for official occasions; while the Assistant Bishop of Indiana has accepted the cassock shirt as part of his daily costume. We do not observe that any have adopted as yet the Episcopal looped hat."

We learn from other sources that "the bread and wine used at the Pan-communion service were, the one from Bethlehem, and the other from Jerusalem grapes." A little *holy water* from the river Jordan or from Pio Nono would have completed the service. "Such a sceue," says the *Protestant Churchman*, "has never before been presented—it had an immense significancy."

In view of these developments it is not surprising that the Rev. Stephen H. Tyng, Jr., should write in a style of alarm, thus:

"The anxieties of all lovers of Protestant truth are aroused lest this venerable communion should again be betrayed to its pre-Reformation foes. The steady advance of Tractarian doctrine, the unresisted development of ritualistic practices, the growth of exclusiveness towards other Reformed churches, and the manifest

tendencies towards some sort of intercommunion with the Greek, if not the Roman, Church—all these facts combine to produce doubtfulness among those within the dear old Protestant Episcopal Church."

More than this: Both the elder Tyng and Bishop McIlvaine have, in public addresses, maintained that High Church Tractarianism is forming a ready alliance with and taking to its arms, certain forms of infidelity, *i. e.* Rationalism. "In truth," says the *Protestant Churchman*, "it is a painful and significant fact, that the sacramentarian is ready to form alliance with any form of error that will seem to help him to fight against a distinctly evangelical faith."

Quite consistently, therefore, in some points they are already taking the lead of Rome herself. It is well known that the papists admit the validity of baptism when performed by laymen, even by a *midwife in extremis*. But the *Episcopal Methodist* records the following as occurring in the year of grace 1867: "The Rev. W. M. D. More testifies that he baptized, July 13th, a sick child at Smithville, North Carolina; and that Rev. Mr. Watson afterwards re-baptized the same sick child. Surely Episcopalianism, in its High Church forms, is running mad."

In contemplating a church composed of such elements of discord as even this imperfect sketch comprises, especially when we also consider the fatal heresies thus cherished in her very bosom—with what shame and indignation must we read such a statement from one of their own papers as this: "The Low Church party has acted for years past as a feeder to its most active and unscrupulous partner, the connecting link between non-Episcopal denominations and an exclusive Ritualistic Episcopacy."

Here, by the confession of a leading periodical of the Episcopal Church, all the pleasant words and kind greetings on our part have chiefly contributed to swell the tide of Ritualism, by inducing members to forsake other Protestant communions for the Episcopal Low Church, and thence quickly to pass over to Ritualistic High Churchism. Yet Dr. Hugh McNeill, one of the

evangelical leaders in England, in speaking of the communion service at St. Alban's, employs this emphatic language: "I am so conscientiously persuaded that what is called the high celebration at St. Alban's, Holborn, is idolatry, that I could no more consent to share in it, than I could be wilfully guilty of Sabbath-breaking, adultery, or theft."

Ho! "Ye Babel sects"—"ye rival systems of man's device"—look here at "the *uniformity* of the doctrine of THE CHURCH!" In her light see your own "departures from evangelical truth and order." Behold "her ONE UNIFORM FACE reflecting the light and glory of her Lord."\* An exquisite illustration of this "uniform face" in the Anglican Church was given at the "Bicentenary Commemoration" in 1862, by Dean Close. Whether matters are better here, is exceedingly doubtful. Said the dean: "It is a thing patent and not to be denied, that at the present moment we have among the clergy of the Church of England the representatives of *almost every opinion* under heaven. This at least is my opinion. The varieties are so great and notorious, as to range from the very verge of the precipice of infidelity on the one hand" (*Essayism*, to wit), "to the very verge of Romish superstition on the other, and of course include all the colors, and complexions, and shades of opinion between one extreme and the other."

So the "Churchman's Guide to Faith and Piety," published in England, has besides instructions for devoutly receiving the holy Eucharist and assisting at the sacred mysteries, *prayers for the faithful departed*. The real presence and the sacrificial character of the holy Eucharist are expressed in the clearest possible manner.

Thus, too, "the use of crucifixes and images, and especially the image of the Virgin, holding her Divine Son in her arms, is by no means uncommon among the more advanced Ritualists; and some clergymen are in the habit of blessing objects of devotion, such as medals and crosses, and even of blessing holy water. A correspondent of a London newspaper writes a letter of indig-

\* Van Deusen, Christian. Rep., Sermon VII, &c.

nant complaint about the Christmas celebrations at some of the 'advanced' churches, in one of which he declares that 'numberless tapers shed their halo of glory upon a veritable *Bambino*,' or figure of the infant Saviour lying in the manger."

Justly has Bishop Coxe, who claims to be a High Churchman, declared of these Popish follies: "I oppose them on the ground that they are shockingly irreverent, that they degrade the worship of the church, and reduce the august solemnities of the Lord's supper to a miserable pageant as ludicrous as it is in their power to make it."

Yet our American ritualistic Tractarians do not seem to be quite keeping pace with their lively mother of England. The *Protestant Churchman* says that "there are one hundred and fifty churches in England where candles are regularly used in daylight worship;" and twenty-one clergymen have sent to his Grace of Canterbury a profession of their belief in the real presence, very much in the style of Romish transubstantiation. Thus they are prepared to adopt a doctrine which Bishop South calls "the most stupendous piece of nonsense that ever was owned in the rational world;" a doctrine by which, says Bishop Jeremy Taylor, "the same thing stays in a place and goes away from it; removes from itself and yet abides close by itself and in itself and out of itself. \* \* \* It is brought from heaven to earth, and yet never stirs out of heaven. It makes a thing contained bigger than that which contains it, and all Christ's body to go into a part of his body—his whole body into his own mouth, if he did eat the Eucharist, as it is probable he did, and certain he might have done." Men who can believe that our blessed Lord took his own body into his hands and gave his whole self to each of the Apostles seated before him, have certainly credulity enough to be sound Papists of the strictest sort!

So, in the evidence before the Ritual Commission, a clergyman testified that he was at the church three days in the week during certain hours for the purpose of hearing *confession*, &c.; and he acknowledged that it was usual to impose *penances* in all cases.

Our American High Churchmen must quicken their steps, otherwise they will fall in the rear! Well may the London Quarterly Review say, that in the Anglican Church, "discipline has ceased to be a reality." Is it better in this country?

Ho! Ye "Babel sects!" "Ye apostate sects!" Behold "the Episcopal CHURCH"—"one and the same—unaltered in her creed—undivided in her unity—everywhere, always, indissolubly one!"\* No wonder High Churchmen are becoming tired of the name "Protestant!" "Their ancient creed," they say, "can be written on your thumb-nail"—i. e., the Apostle's creed, as it is falsely called—"and for the rest you may believe, *salva fide, as you please!*"† All these things are bright illustrations of what is called "the unbroken *uniformity* of the discipline and worship of THE CHURCH!"‡ A late number of the London Quarterly tells of Rev. Samuel Wesley, Rector of Epworth, "dining with *the mistresses* of the Marquis of Normanby, who was his 'patron.'" It then adds, very quietly, "It was not to be expected that he (Wesley) should attempt to excommunicate his noble patron, the Marquis of Normanby!" The Quarterly assures us that matters of discipline are in a far worse state now than in the days of S. Wesley!

In regard to the latest developments of Ritualism in England, Mr. Spurgeon, who is a reliable witness, says: "They (Ritualists) have increased from a mere handful to become certainly the most vital and dominant party in the Church of England; and, to our intense surprise and horror, they have brought people to receive again the Popery which we thought dead and buried. If anybody had told me twenty years ago that the Witch of Endor would become Queen of England, I should as soon have believed it, as that we should have seen such a High Church development."

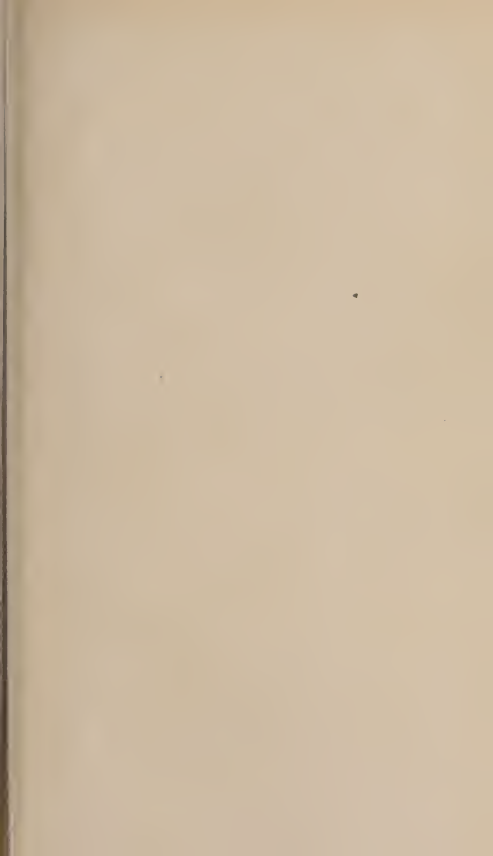
In the same connection he says: "To me their creed is intolerable nonsense, and their proceedings are childish fooleries."

\* Clergyman Looking for the Church, p. 232.

† Ibid.

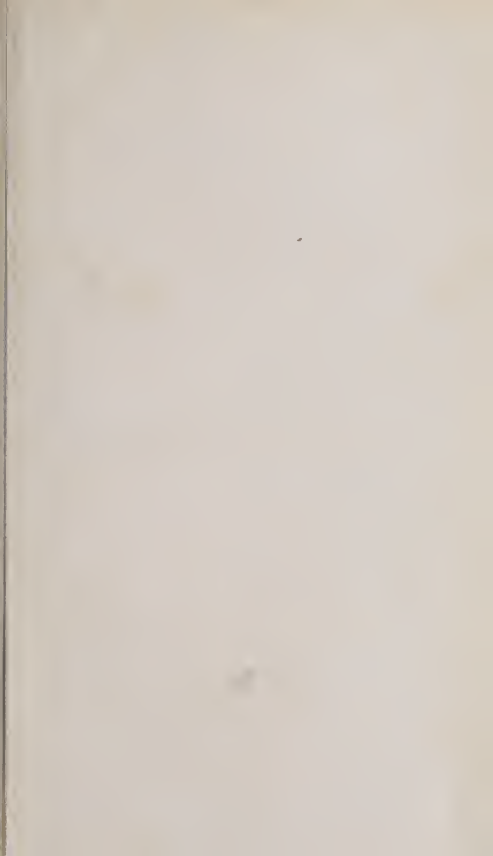
‡ Van Deusen, p. 139.















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